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ABSTRACT

The mission of Catholic colleges and universities and their responses to change are discussed in four articles. Historical information on Catholic women's colleges and the current picture are reviewed by Abigail McCarthy in "A Luminous Minority." The revision of the curriculum at Fordham College is described by James N. Loughran in "A New Curriculum Can Make a Difference." The college moved from a loose, distribution requirements curriculum to a more structured core curriculum. A sample 4-year program for an A.B. student majoring in political science with a concentration in comparative politics is included. A radical approach to the communication of values and the measurement of outcomes is illustrated in the Alverno College plan, described by Margaret Earley and Joel Read in "Identity and Quest: Their Interrelationship at Alverno College." The teaching of valuing involves four levels: sharpening awareness, tracing patterns (inference), teaching patterns (relationships), and carrying out decisions. Finally, in "Education for Justice: Concern, Commitment and Career," David J. O'Brien reaffirms the overarching purpose of Catholic education: to penetrate the culture. An introduction by Alice Gallin is included. (SW)

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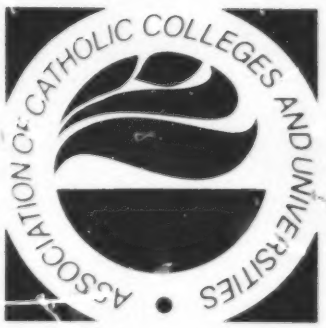

Tradition in a Changed Context

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TABLE OF CONTENTS

Introduction
Alice Gallin, O.S.U. 2

A Luminous Minority
Abigail McCarthy 7

Identity and Quest: Their Interrelationship at Alverno College
Margaret Earley, S.S.S.F. and
Joel Read, S.S.S.F. 11

A New Curriculum Can Make a Difference
James N. Loughran, S.J. 16

Education for Justice: Concern, Commitment and Career
David J. O'Brien 23

Introduction

Education is, among all human activities, most clearly both the creator and the creature of culture. To help individuals develop their God-given gifts, to empower them to live lives of personal enrichment and social responsibility, and to hand on the tradition of wisdom from one generation to another—these are the tasks of the college or university. As we examine the ways in which we, as Catholic colleges and universities, attempt to carry out these tasks we find that we confront basic challenges arising from the very culture in which we live. We are its creature, and we seek to contribute to its on-going creation.

What was described by Vatican II in *Gaudium et Spes* is even more true in 1985 than it was in 1965:

> Today, the human race is passing through a new stage of its history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon this manner of thinking and acting with respect to things and to people...Never has the human race enjoyed such an abundance of wealth, resources, and economic power. Yet a huge proportion of the world's citizens is still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before today has man been so keenly aware of freedom, yet at the same time, new forms of social and psychological slavery make their appearance.
>
> Although the world of today has a very vivid sense of its unity and of how one man depends on another in needful solidarity, it is most grievously torn into opposing camps by conflicting forces. For political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems.[1]

The statement itself exemplifies the problem of which it speaks; twenty years later, this quotation will be attacked as using "exclusive" rather than "inclusive" language! But with that caveat, let me say that I think it provides a clear context in which to examine the ways in which we are "educating" persons for life in such a culture.

How are we directing the "creative energies" of our students? Where in our present curricula do our students analyze the nature of their freedom and their concurrent responsibility? In what courses are they assisted in the task of reflecting on the richness of their inheritance as well as on the disparity of wealth around the globe? Above all, where do they learn the language—the key concepts—to use in a dialogue with those of different cultures?

We have lately been subjected to several reports on the inadequacies of American education. The last few have focused on higher education and are in agreement that our colleges and universities have so modified their traditional programs that many curricula have little or no coherence. In trying to service new markets, many institutions have refused to say that some studies have more to contribute to our cumulative wisdom than do others. SAT, LSAT, and GRE scores have often replaced critical evaluation and measurement of our students' intellectual growth. The challenge is to come up with the contemporary image that would identify our desired "outcome" as did Plato's "philosopher-king" or Newman's "gentleman". Who among us can describe the person who enfleshes our vision of the truly educated man or woman?

Several recent books have encouraged an exploration of such a vision. Jaroslav Pelikan in his *Scholarship and its Survival*[2] deals with the need for greater clarity of purpose in graduate education. A more extensive treatment is found in David Hassell's *City of Vision*[3], a work of particular value for those who seek to articulate a cohesive educational mission relevant to the Christian tradition. There can be no doubt that a decisive role in the curricula of our colleges was once played by the disciplines of theology and philosophy; have they as key a role in today's culture? If so, how can we articulate it to the satisfaction of our many constituencies? If not, which disciplines or methodologies provide some coherence?

Catholic colleges and universities have always prided themselves on their fidelity to the liberal arts tradition, especially to the study of the humanities. The recent indictment from the pen of William J. Bennett, chairman of the National Endowment for the Humanities, deserves to be studied seriously.[4].

While it is true that most Catholic colleges and universities have clung to a liberal arts core of studies in both professional and non-professional programs, the level of excellence demanded in courses in humanities and sciences may have been allowed to decline. The cultural backgrounds of our students, formed by family life, communications media, educational experience, economic and social realities may force us to accept some limitations in our admissions offices; but what we *can* control is the expectation we have of the student who receives a degree from our institution. The empowerment of a new generation of learners, whether they be 17 or 47 when they begin, is our mission.

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[1] *Gaudium et Spes*, Paragraph 4, text in Joseph Gremillion, *The Gospel of Peace and Justice* (New York: Orbis Books, 1975) pp. 246–47.

[2] Jaroslav Pelikan, *Scholarship and its Survival* (Princeton, NJ: The Carnegie Foundation for the Advancement of Teaching, 1983).

[3] David J. Hassel, SJ, *City of Wisdom*, (Chicago: Loyola University Press, 1983).

[4] "To Reclaim a Legacy", *The Chronicle of Higher Education*, November 28, 1984, pp. 15–21.

The National Institute of Education's report, *Involvement in Learning*,[5] contains 27 recommendations for the improvement of American higher education. Useful perhaps as an examination of conscience, they should be looked at in terms of the cultural context in which our particular institutions operate. Speaking of the students, it says: "...the best preparation for the future is not narrow training for a special job, but rather an education that will enable students to adapt to a changing world." Certainly not a radically new idea, but one worth thinking about. I think most of us would want to add that the "adaptation," to be authentic and fruitful, must come about as a result of reflection on the inherited wisdom as well as on the needs of the times.

It is heartening to read in these pages of *Current Issues* of the efforts being made by our Catholic colleges and universities along these lines. A bit of our history is recounted by Abigail McCarthy in a special article commissioned by the Neylan Commission (those colleges founded by and still related to communities of women religious). The revision of the curriculum of one large university is described by James Loughran, S.J., formerly Dean of Fordham College and newly elected president of Loyola-Marymount. A radical approach to the communication of values and the measurement of outcomes is illustrated in the Alverno College plan, described herein by Margaret Earley, SSSF and Joel Read, SSSF. And the over-arching purpose of our education—to penetrate the culture in which we live and which we create anew—is reaffirmed by Dr. David O'Brien.

We can only give visibility in these pages to a few of the exemplary programs. Glancing at *The Chronicle of Higher Education*, we note the many Catholic institutions receiving National Endowment for the Humanities grants to help in the revitalization of humanities departments. We know of other institutions involved in various national studies such as that of the SEARCH Institute and the Society for Values in Higher Education; in all of these, our ACCU members are making a significant contribution to the general health and vitality of higher education.

We will find, I think, that we are doing many of the things suggested in the NIE and Humanities reports and doing them well. We may also take comfort in learning of the commonalities of the obstacles to success noted in the reports. Our efforts to achieve excellence in our educational programs are aided and supported by such national recommendations. But, in the end, what drives us on is our commitment to the mission of our institutions: to hand on the best of our tradition, of our inherited culture, and, in doing so critical and creatively, to empower our students to inspire the culture of the next century. Let us hope that as "the human race passes through a new stage in history" (to return to the words of *Gaudium et Spes)*, it will find some of the needed help for the journey in our Catholic colleges and universities.

Alice Gallin, OSU
Executive Director

[5]This is the Final Report of the Study Group on The Conditions of Excellence in American Higher Education presented to the Secretary of Education and sponsored by the National Institute of Education (Washington, DC: U.S. Government Printing Office, 1984).

A Luminous Minority

Abigail McCarthy

A Reflective Essay Developed at the Request of the Neylan Commission

Association of Catholic Colleges and Universities

January, 1985

A Luminous Minority*

Abigail McCarthy

The story of women religious in higher education in the United States is a story of high achievement despite enormous difficulty. It is also an untold story—and because it is untold, the nation and the Church may lose a precious resource.

Take only one example. In June of 1984 television and newsprint were alive with the prospect that a woman, for the first time, might be nominated for the vice presidency of the United States. In a rare demonstration of cooperation, three of those mentioned—Congresswomen Barbara Kennelly, Barbara Mikulski and Mary Rose Oakar—united to endorse another woman representative, Geraldine Ferraro. All four of these women who had come close to the second highest office in the land were educated—not in the nation's great universities, not in the famed Seven Sisters of the Ivy League—no, they were educated in small Catholic women's colleges. Trinity, Mt. St. Agnes, Ursuline, Marymount Manhattan— the names of their colleges are a mini-litany.

How and why did these women advance into the highest ranks of leadership in the country? There are various reasons, of course—reasons having to do with personality, family, opportunity—but surely one of the reasons has to do with their preparation in institutions with special characteristics. These characteristics have only begun to emerge in recent research.

For most of their history the institutions founded by women religious have been institutions for the education of women. Their colleges share with other women's colleges the strengths discovered in research over the last ten years: a) their graduates achieve success at a higher ratio than women graduates of coeducational institutions; b) they have been twice as likely to enter professional schools and to pursue doctorate degrees and two to three times more apt to choose fields like mathematics, chemistry and biology; c) they are also more apt to complete their degrees and pursue career plans; d) according to Alexander Astin and others, they were more likely to be self-confident and entertain high aspirations.

Although the religious women sponsoring colleges, their cooperating lay faculties, and alumnae have been proud of individual colleges, it is not until recently that they have become aware of the uniqueness of their collective contribution to higher education. As a speaker at a recent conference put it, they "found little time to reflect on the quality of their achievements or the effect of their actions in higher education." Yet in the 1960's, famed Harvard sociologist David Riesman was able to say that "some of the most adventurous educational leaders have been sisters" and that of their colleges "the best are very good indeed;" and Notre Dame sociologist Robert Hassenger was able to point out that their students were in general more intellectual and more socially concerned than were men in Catholic colleges.

Most of the Catholic women's colleges educated a different population from that of other colleges and, as David Riesman pointed out, they were phenomenally successful in lifting the freshman who came to them from one educational plane to another. Thus they contributed to their students' social mobility. Moreover, they differed in emphasizing occupational and professional preparation as well as an education in the liberal arts. They dealt with students who might well need to earn a living.

Many of these colleges pioneered in raising traditional women's occupations to a professional level. The first bachelor of science in nursing degree was offered at a Catholic college, and the first bachelor in secretarial studies at another. Professional librarians, medical technologists, physical education and health teachers, home economists raised to dieticians—all these emerged from such colleges. The relationship of this fact to the economic well-being of women has yet to be measured.

From the beginning, the stronger Catholic women's colleges differed significantly from the men's colleges. They were deeply influenced as to curriculum by the already established Seven Sisters. They shared with them an underlying assumption that to educate women was to improve society—that women were the bearers of culture.

Perhaps because many of the founding generation of religious were determined that their institutions would equal other institutions for women, or perhaps because sisters preparing for the faculties found secular universities more open to them than were Catholic institutions, their colleges led the way in breaking out of cultural isolation. They led the way in seeking accreditation by state, regional, and national agencies. They themselves joined, or were represented by lay faculty in national education associations and in professional associations. They saw to it that their students were made eligible for the most prestigious and influential of national and specialized honor societies. It was the College of St. Cath-

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Abigail McCarthy, a graduate of the College of St. Catherine, lives in Washington, D.C.

*First used by Patricia Roberts Harris, former Secretary of the Department of Health, Education, and Welfare to describe women's colleges.

erine which was the first Catholic institution *of any kind* to be awarded a Phi Beta Kappa chapter.

Another cause for the strengthening of standards in the women's colleges lay in their need to raise funds. Sisters had to rely heavily on their own contributions, on tuition, and on the support of friends. As a result some of the colleges of women religious were among the first to seek and win help from public sources and private foundations like the General Education Fund of New York, the Carnegie Foundation, and the Rockefeller Foundation. Qualifying for such grants meant that they opened themselves freely to comparison with non-sectarian colleges and state institutions and was yet another way in which they led the Catholic community in breaking out of its cultural isolation.

There were other things which distinguished Catholic women's institutions. From the beginning they differed, in degree at least, from both other women's colleges and men's colleges in the way in which they fostered international exchange and a world outlook. This was in part because of the strong ties which bound the international communities of women religious, in part because of the missionary orientation of others, in part because of the strong departments of music, art and modern languages—all with a European emphasis—in others.

It was at a women's institution, i.e., St. Mary's College at Notre Dame, that complete courses and majors in theology and philosophy were first made available not only to women but to lay persons. The liturgy as a means of formation was made available to Catholic women in the Benedictine colleges and at the Pius X School of Liturgical Music at Manhattanville. Who can doubt that in these beginnings were sown the seeds of the current struggle of women for fuller participation in the life of the Church?

In fact, until very recently at least, the graduates of these institutions were marked by special qualifications to serve the Church and the world well. First, they were strong in a sense of shared values. The singleness of purpose which originated in the commonality of the sponsoring religious community held students and faculty together and drew alumnae back year after year to renew their sense of community. As Alice Gallin, OSU wrote in an article on the history of the College of New Rochelle "Without using the word community the nuns really built one and immersed us in it."

Secondly, the majority of these graduates were strongly oriented toward service. Only a few years ago the Higher Education Research Association estimated that there was a 30 percent difference in this orientation between their graduates and those of other institutions. Congresswoman Mary Rose Oakar of Ohio puts it this way: "It was borne in on us that caring for the human family was a logical extension of what education had prepared women for in the past. Social issues, seeing and serving the needs of others, came naturally to us." In sum, the sponsoring bodies could well claim that the ministry of higher education was indeed a ministry. The potential for personal and social change inherent in forming and influencing the development of so many is the very potential of the gospel and of creation continued.

The Strength of History

One of the special characteristics of the Catholic women's colleges lies in their history. From the beginning, the institutions founded by women religious were a testimony to the worth of woman in herself; their existence meant that she had worth apart from her biological function and apart from her ability to give pleasure to, and to sustain men. In post-revolutionary America, according to Emily Taft Douglas, author of *Remember the Ladies*, the story of the women who helped shape America, girls who sought more than an elementary education "sought it in certain sectarian institutions such as those of the Ursuline Nuns in New Orleans." That Ursuline convent was founded in 1727. Behind that convent lay a 200-year struggle of women religious with church and state authorities for the right to teach girls and women. The Ursulines (as well as other women religious) held, according to one of their historians, that "woman has a *right* (italics mine), as a man has, to the full development of the gifts she has received from God."

It was the convent-educated women who elicited the admiration of John Adams, Benjamin Franklin, and Thomas Jefferson, who came to the French court from an America where women were, at best, semi-literate.

The ancestors of today's women religious poured out of the towns and villages of France, Italy and Germany in the 17th, 18th, and early 19th centuries, intent on educating girls and women, intent on the mission of the church. They came to America and what they accomplished was prodigious. Only recently an article in a major news magazine summed up their accomplishment: They built the most far-flung and accessible system of higher education for women the world has ever known.

In America they took the daughters of frontiersmen and immigrants and lifted them from one level to another and, in so doing, transformed families and communities. Convent education in either the French or German model was important in the "civilizing" of frontier after frontier and was sought by leading settlers for their daughters whether they were Catholic or not. Convent education helped shape the country and from many of these convents sprang the strong colleges later founded by women religious.

In the early 19th century "higher education" for women meant academy education, although the courses offered and the ages of matriculation were often the same as those in men's institutions already called colleges, even universities like Georgetown and Harvard. Private Catholic girls schools—as distinguished from the parochial schools which developed later to provide education for tide after tide of immigrants—were among the best of these. By the last quarter of the 19th century, such Catholic academies were spread from Maine to California and from Minnesota to Texas.

Long before 1880, some of these schools offered college level courses and extra years of study. Some few had degree-granting charters awarded in approximately the same time frame as those of the earliest women's colleges. Elmira was chartered in 1855 and Vassar in 1865.

St. Mary of the Woods had a similar charter in 1848 and St. Mary's at Notre Dame by 1862. It was undoubtedly only religious restraints that detered their foundresses from calling them colleges. This long history in liberal education was one of the strengths of the women religious who were to found the later colleges or to develop them from existing academies.

Parallel to that history was an equally long history in the training of teachers. Many religious orders brought developed methods of education and courses of study with them from Europe. American-founded groups of sisters instituted training courses of their own—Mother Seton's nuns at Emmitsburg, Maryland, for example, were given professional training for their work in 1810, and in the 1820's the convents in Kentucky had such courses taught by professors from nearby Mt. St. Mary's College.

Over the years this emphasis on the education of religious for their work in teaching and other professions created a community of educated women. In 1983, Sister Lucille McKillop, R.S.M., president of Salve Regina: The Newport College, could say—with no fear of contradiction—that American religious are the most highly educated group of women in the world!

When the degree-granting Catholic women's colleges finally emerged at the turn of the century they had "a living endowment" of supporting sisterhoods with experience in administering institutions, with professional training, and a history of relating to and meeting the needs of the wider community. Between 1896 and 1910 nine such colleges were founded and double that number in the decade following. Not only did their foundresses see higher education as "the need of the times" but they were soon making it clear that the times demanded not only education for mothers, teachers, and nurses but for such highly trained women as industrial and scientific specialists, physicians and lawyers. They emphasized the need for proper accrediting and rating by national agencies. Graduate preparation of faculty became a priority. In the 1920's, American nun educators were being prepared in universities like Oxford, Munich and The Sorbonne as well as the best universities in this country. By 1955, there were 116 Catholic baccalaureate colleges for women, plus 24 two-year colleges—a leadership role in higher education for women still held by the Catholic sector.

The Picture Today

What of the institutions of women religious today? The ranks of nun educators diminish; the prospective student pool is declining; the women's colleges feel the pressure of competition from newly coeducational colleges. Some colleges have been closed. Others have lost their identities in mergers. Nevertheless, the strengths of the institutions sponsored by women religious are there to be built upon in new ways and under new circumstances. Sisters in the ministry of higher education are drawing together to discern the promise in the future. And what do they see?

They see that not only are they the most highly educated group of women in the world but, more important, they are a group with the longest history and brightest record as *educators*.

Forty-four percent of the women's colleges in the United States today are sponsored by women religious. They also sponsor eighty or more small coeducational colleges. The distinguishing mark Riesman found so important endures—the difference these colleges have made in the lives of their students.

A Profile of Women's College Presidents issued by the Women's College Coalition reports that "both women and men presidents of historically Catholic colleges are overwhelmingly first generation college graduates themselves. These presidents thus confirm, by personal experience, the often-stated special role of the historically Catholic college in opening higher education and higher education leadership to new populations."

In a later report the Women's College Coalition makes it clear that Catholic women's colleges have led the way in offering innovative new programs for women to meet new needs. In citing colleges which have pioneered in non-traditional programs for women and which have later been adapted to and adopted by coeducational institutions (such as week-end colleges and external degree programs), they name four Catholic colleges to one secular one.

The study unearthed other facts which suggest that religious educators remain true to the spirit of mission. Women faculty are more likely to be tenured in their institutions than in other women's colleges, which may indicate a heightened sensitivity to justice. They also show an increasing commitment to the enrollment of minority students.

To see women in leadership positions—to have strong role models—is the normal experience for women in these institutions. Today, most of the presidents of the colleges founded by women religious are women, as are almost all of the presidents of the Catholic women's colleges. These women presidents, moreover, are widely involved in leadership positions beyond their own schools. They serve on non-profit and corporate boards, thus making highly competent and effective women visible in the community at large. Over half of the faculty are women and the proportion is even higher in disciplines thought non-traditional for women—that is, the natural and mathematical sciences.

The importance to women of such role models has been strongly stated by M. Elizabeth Tidball: "The development of young women of talent into career successful adults is directly proportional to the number of role models to whom they have access." This is especially important to women in the Church because more and more Catholic women are going to college—many from Catholic groups in which there was once a certain hostility to education for women. In 1978–79, women were 54% of the total enrollment in Catholic colleges and universities. In 1981 they were 57%. In other independent colleges they were only 48%. This means that the emerging generation of educated Catholics will be comprised of

more women than men. How these women see themselves, how they view their service to the Church and the world, is of utmost importance.

The promise lies, finally, in the attachment lay women demonstrate for the institutions of women religious. Most re-entry women seek out their campuses and say that they feel more comfortable, and find the help they need, there. Women's colleges have the best records of alumnae-alumni giving in all higher education and that giving has risen significantly in recent years. Recently the rise has been higher in alumnae giving to the Catholic women's colleges than in other sectors. The loyalty of so many women to these institutions suggests a bright future for networking and the possibility of forming strong alliances among Catholic educated women.

Sisters looking to the future can also see in their institutions promise for men. Men have for too long carried the burden of life and decisions in our society, and they have not known or been able to see how they could share this burden and use the gifts of the other half of the human race. The institutions of women religious in higher education provide them with a unique place of learning.

As faculty members they share on a more equitable basis with women than they would in other institutions where women are apt to comprise only 25% or less of the faculty. Their department heads are apt to be women. They work with women deans and presidents. Their interaction with women students, studies have shown, is also on a more equitable basis than it would be in male-dominated institutions where women may well be brighter students but tend to defer to males. Studies also give us every reason to believe that the above factors have a discernible effect on these men's attitude toward women and way of thinking about them.

They tend to think about them as persons, as colleagues and friends rather than as "the other." Their opinion of women's ability is higher than that of men without like experience. They tend to acknowledge discrimination against women and the exclusion of women from the networking process in academia and the work place and believe in working to eliminate these. They believe in equal pay for equal work and approve equal pay for work of equal value. They believe in maternity leave and benefits; they approve of "flextime." One could go on.

It is too soon to know what the effect has been on men students of their experience in the institutions sponsored by women religious; one can only assume that it is similar. More and more male students are attending women's colleges as part-time students in special courses, as exchange students in consortia, or as graduate students. In addition to seeing women in administration and faculty leadership positions, they see women students as campus leaders and experience the more healthy give and take in classes where women are on an equal basis with men.

Conclusion

The Reverend Ernest Bartell, C.S.C., concludes his most recent survey of enrollment in Catholic colleges and universities for the ACCU by saying that the higher enrollments in the early 80's in colleges sponsored by women religious "suggests that sponsorship, rather than economic and demographic factors alone, has an influence on the health of Catholic colleges and universities, and that religious orders have not lost their traditional capability for effectiveness in institutional education." The sponsoring relationship, he says, may be significant to the future of the sponsoring religious communities as well as to the future of Catholic higher education.

To understand the world in which we live in all its complexity, to find in it the design of the Maker, to continue creation, to make it possible for each human being to fulfill his/her potential as the image of God, to help bring all humanity together into the kingdom on earth—this is the work of education. If it is not done, the imperatives of the gospel will never be accomplished.

Education changes lives—the lives of communities, too, as surely as it changes the lives of individuals. It is this change which calls women religious and the institutions they sponsor to self-study at the present and crucial moment. They are a sisterhood with a deep and basic unity rooted in Christ and the Church. They, a luminous minority, hold the promise of illumining a darkening world.

Identity and Quest: Their Interrelationship at Alverno College

Margaret Earley, S.S.S.F. and Joel Read, S.S.S.F.

This essay reports the experience of one Catholic college, now almost a century old, which began with a mission deep inside the life of the 19th century American Catholic experience. Time and change have called us to different expressions of that mission, as the American Catholic experience itself has evolved. Most recently, we have undertaken the challenging but renewing task of redefining our mission as a Catholic college that reflects the pluralistic society in which it now serves. During this past decade of effort, our redefined mission has borne fruit in a variety of ways that have touched the entire institution. The essay that follows describes both this variety and its impact.

When the School Sisters of St. Francis set about creating a collegiate training center for their order in Milwaukee in the 1880's, it was clear that the college (actually the Order) through its several institutions—in education, nursing and music—would serve the Church by educating women religious who in turn would serve the world as professionals dedicated to these areas of human services. Some 70 years later, at a new site, as the combined faculties redefined Alverno College as a comprehensive liberal arts college, the pattern remained clear: the college would serve the Church, by educating now both sisters and laywomen, to serve in the world as professional women.

But in the late 1960's the pattern broke. While the crux was the congregation's decision to let postulants seek their college educations wherever they chose, surrounding that decision for the college was a general evolution toward a larger proportion of students and faculty from various faith traditions. Within this context then, the Alverno faculty faced the question of the mission of the college.

The name "Alverno" had not been selected lightly. It was Mount Alverno that the young Francis climbed on an August day in 1224, to spend weeks in reflection and prayer before returning into his world with a vision and a commitment that would transform it. So "Alverno" has been for seven centuries a place to gain a new perspective, to see the world whole and find one's calling and direction within it. Franciscans take it as a central part of their mission to create such places wherever they go; in 19th century Milwaukee, in the new land of America, the college provided an Alverno for young women called to serve as School Sisters.

Now, could the college offer a 20th century Alverno not to postulants, nor to Catholic laity only, but to believers of all faiths—and to the unchurched and unbelieving? The faculty dared to believe we could. In almost a century of experience, we had learned a good deal about helping young women successfully through the process of "formation"—confronting and sorting out their beliefs and values, their aims and desires, and shaping a specific response to their calling by preparing for a particular profession. Postulants and laywomen alike trained to be teachers or nurses or musicians or artists as the result of having committed themselves to this sometimes arduous process of reflection and prayer; they undertook their professions in response to a call clarified—in some cases, first heard—on the Alverno mountaintop.

Now the key would be to take what we had learned about challenging and supporting earlier students on their journeys into faith, and to find a way to assist the new student population to determine or to clarify their own quests.

From 1968 to 1973 we experimented, evaluated and redefined until we had a clear statement of our goals as liberal educators and a curricular approach for realizing them. At the center stood our image of the liberally educated woman, defined by the lifelong abilities and commitments she had developed—paramount among those abilities and commitments was what we called "valuing." This ability, grounded in the religious and ethical commitments that we knew resulted from a searching examination of self and world, was the crux of what we felt we, as a Catholic college serving the world, could offer.

The valuing we teach for at Alverno is, above all, a *process*. As it actually occurs in life, the valuing process is a vital, complex and unpredictable interaction. A single valuing event demands that the individual consider several contexts—her commitments and goals as employee and colleague in her work, as an advocate for clients, as a member of her family, as a woman, as a citizen, as a member of a church. She will need to take on others' roles imaginatively; and she will also have to project the consequences of alternative actions for herself,

Sister Margaret Earley is the Coordinator of the Department of Religious Studies at Alverno College; Sister Joel Read serves as President of the College.

for other individuals, and for larger communities of persons. Obviously, effective valuing requires her to use all her abilities and resources; it engages her knowledge, commitment and faith, her analytic abilities, her intuitive skills, her empathy and sensitivity, and—by no means least—the full range of her "real time" interactive abilities as she enacts her decision and communicates it to others.

Within this complex process, we have found it helpful to distinguish four general phases: *knowing, judging, deciding,* and *acting.* When we focus on *knowing,* we help the student look at all the concepts, attitudes, predispositions, and so on that constitute her mental "set" as she approaches a situation. We look at—and work with her to develop—both the cognitive and the affective, both context and structure, both knowledge and belief.

When we focus on *judging,* we help the student examine and develop all the ways she applies her mind to the situation. Analyzing a situation's elements, engaging in moral reasoning about alternate choices, imaginatively projecting another's views and feelings or the consequences of a given action, clarifying values and issues, justifying choices in relation to professed values or doctrines—all these are among the reflective activities of the juding phase. Here we find the student reflecting on "I would," "we should," and exploring the areas of "ought" and "good" as problems in what has been called "applied thought."

Both knowing and judging bear their fruit in *deciding,* in making a moral choice or an ethical decision. After considering the reasonableness of her critical judgment, the student, motivated by perceived good and by her affective capacities, makes a decision and choice based on rational principles. Finally, the overt expression of a value is in *acting;* over the longer term, so are habits or patterns of commitment, of "standing for something." Doing—translating thought and feeling into a concrete behavior, a pattern of action, a finished work, a dedicated career, a committed lifestyle—is the clearest way one communicates one's valuing to others and makes it real, tangible, and enduring.

Of course, this view of the valuing process is itself a cognitive structure, a mental model and guide that we take great care to help the student acquire. One reason we do this confidently is that our faith has been well justified in our students' development and in the lives and careers of our graduates. The other reason is that we began with confidence in the sources from which we had drawn this notion of the valuing process—namely, our own learning and experience within the Catholic intellectual tradition.

Valuing was never something we had to add to the curriculum; it was always one of the key processes or abilities that we had seen as inherent in and essential to each of our disciplines. Thus, when we gathered in 1968–73 to define our vision of the liberally educated person, we identified valuing as chief among the core abilities. We agreed not to create a separate course in valuing but to continue to pursue and develop the student's valuing abilities in each discipline. Finally, we agreed to make the student's demonstration of her valuing ability (as well as her other core abilities) a source of academic credit.[1]

It is now ten years since we first committed ourselves to teaching valuing as the core of what we could offer society and our students. In that time, we have been able to define a series of levels for our students to move through as they develop their valuing abilities. These levels have proved to be useable outlines for teaching in every field. They are a sequence of focuses we use to direct the student's attention to one phase at a time, and to engage her valuing in some contexts that we consider crucial (e.g., humanistic and artistic works, science and technology).

Level 1—Sharpening Awareness

> The student becomes more aware of her own beliefs and values, her attitudes and dispositions, and their sources. She also begins broadening her repertoire of terms and concepts for describing and analyzing the valuing process.

Level 2—Tracing Patterns: Inference

> Here the student learns to infer the sources of values. She also examines the implied value frames behind works in religion and philosophy, history and literature, and the arts. And she begins exploring the value and belief systems of other individuals and different cultures.

Level 3—Tracing Patterns: Relationships

> The student learns to project the implications and consequences of a valuing decision. In the context of science, technology, and the social sciences, she studies the impact of technological changes on various cultures. She also projects the social, economic, and religious/ethical conflicts that particular technological changes may cause for individuals and groups in America's pluralistic society.

Level 4—Carrying Out Decisions

> In complex decision-making situations, the student gains "hands on" experience in sorting out difficult valuing problems and stating and acting out her judgments. The situations range from moral dilemma discussion groups in the classroom to carefully mentored clinical and field experiences in the community.

These four levels are required of all students for graduation. In addition, students in their major fields must integrate valuing in increasingly complex and long-term professional situations.

At each level, the student is challenged to develop her valuing ability in a variety of courses. The beginning stu-

[1]There are eight core abilities in all—communications, analysis, problem-solving, valuing, social interaction, environmental responsibility, global citizenship, and aesthetic response. Our development and definition of them are spelled out in detail in Alverno Faculty: *Liberal Learning at Alverno College,* (Alverno Productions, Milwaukee; 1976, rev. 1981). The way we assess each student's development of these core abilities is discussed in Alverno Faculty: *Assessment at Alverno College,* (Alverno Productions, Milwaukee; 1979). See also Margaret Earley, Marcia Mentkowski and Jean Schafer for the Valuing Competence Division: *Valuing at Alverno: The Valuing Process in Liberal Education,* (Alverno Productions, Milwaukee; 1980).

dent may find it a major part of her first sociology course, as she grapples with the differences between "actor-centered" and "systematic" views of social issues; she may work at keeping a valuing journal in a philosophy course, or in her introduction to chemistry course. 'We include valuing right from the beginning," says a chemistry instructor. "Our whole focus is on how the chemist thinks, what this peculiar way of looking at the world makes possible, and what impact these technological possibilities can have."

At the outset, the student is seldom used to exploring her beliefs and values closely, relating them to their sources, or examining their congruence with one another and with her actions. So we must begin with tact, respecting each student's limits and level of comfort. "There are times," notes a philosophy instructor, "when I must let them say, 'That is what I believe! Don't bother me.' Perhaps I even err in letting them do it too easily. But I'm not doing a student any favor if I can't lead her past that point eventually, to reflect on why she believes it and how she applies it."

Working at the second level, the student finds frequent opportunities for her beliefs and values to interact with those she is studying in religious, humanistic and artistic works, and in other cultures. She may learn how her attitudes and values about a poem's subject (as well as those of the author) contribute to its meaning; or she may begin to characterize her own faith response after exploring a range of human responses, from cathedral windows and theological treatises to African slave songs and Eastern meditative rituals. Or in a drawing course, she may analyze how several artists use technical elements (line, shadow, choice of media, composition) to express values, and then express her own values by making similar choices for a series of original drawings.

Students at this level turn out to be more ready than they imagine for close-range interaction with other value systems. As the instructor of "Faith and the Contemporary Person" says: "I haven't had students finish this course feeling 'tossed adrift and the seas of relativism,' or proselytized away from where they are. They do change, but the change is consistently toward a firmer grasp of their own direction, and a stronger ability to dialog."

The third level continues this dialog between the student's valuing and the valuing systems she is studying. Working with valuing in science and technology courses, she is often surprised to discover how value-laden these "objective" fields really are. A year-long organic chemistry course, for example, begins by having her research the varied groups who have an interest in a given chemical process or product and its uses, and the differing values they bring to the issue.

Our science faculty are insistent about teaching valuing at this level. "Valuing is simply fundamental in any science," says a biologist.

Finally, the fourth level challenges the student to integrate all the valuing abilities she has developed. Starting usually toward the end of her second year, she applies her valuing in more complex, long-term situations. In an advanced psychology course, she can learn the professional and personal limits that govern human-subject experimentation by designing and carrying out her own experiments. "Creating an experiment," says the instructor, "is shot through with valuing. The student can't escape the ethical dimensions; in fact, she discovers that she doesn't want to. That's something every professional needs to know."

She works in longer-term, more complex simulations like that in a Shakespeare course, where she and her classmates act as the board of a community theater; their task is to review the plays and decide which ones will be most appropriate for the community and can be produced within the theater's resources. "It's too easy for literary judgment to become isolated and arbitrary," the instructor explains. "This puts her right in the middle, where she must justify her critical choices and see them generating real conflicts."

More and more often, the student in her junior and senior years will work in field settings, operating as a preprofessional intern in the field she has chosen. Each student in nursing and art therapy, for example, keeps a thorough log of her observations, her diagnoses, and her actions in dealing with clients and colleagues. She then reviews the log with her faculty mentor and develops case studies from key incidents. "What the student almost always finds in these case studies," an art therapy instructor says, "is a disparity between the approaches she had said she would take and what she actually did under the stress of the moment. She learns that acting out what you believe isn't automatic; she has to work at it. Qualities like supportive listening take a lot of practice."

Most often, the student's field experience occurs in the context of our Off-Campus Experiential Learning (OCEL) program. The central feature of the OCEL program is a weekly on-campus seminar in which students from several disciplines meet to share their field experiences and concerns, in the context of an issue-centered course led by a multi-disciplinary faculty team. "Almost all the questions that come up in my OCEL seminars have been valuing problems," a faculty leader says. "Younger students have difficulty perceiving commitment or consequences in real terms, even in a simulation; OCEL has a powerful impact on that. Suddenly this isn't an exercise; she's not just playing a role. This question of inventory control or personnel policy is her decision. What she decides is who she becomes."

With surprising rapidity, most students move from an initial concern with "my goals and values, my credibility, my ethics" to seeing the interplay between individual values and community values in an institution. "The progress from self to institution to the client as the central value consideration is a critical one," adds a nursing instructor. "We have to help her see that she is not being asked to change her beliefs, but to extend them into the human context of patient, family, and hospital."

At the heart of this learning process is our unanimous insistence, as a faculty, that the life of the liberally educated professional is a life of commitment, a life whose daily valuing flows from and returns into the deepest wellsprings of faith. We insist that both the faith

at the center and the myriad valuing interactions at the periphery be, in Socrates' term, examined. We have learned to respect and support the student whose journey into faith is just beginning, and who may find it necessary to be specific about the gods she doesn't believe in, as C.S Lewis has put it, in order to find the One she can embrace. But we do insist on the quest as essential to her education, and to her life as a professional.

The students who come to Alverno today come with religious questions and concerns, but without the theological and ethical language to assist them in articulating their faith quests. They do come expecting to learn; we help them discover that to learn is not simply to acquire knowledge or accumulate credits, but to grow and change as a person. They do come expecting to enter a profession; we help them discover that a professional is not merely someone with a higher status and salary or better access to promotion, but someone who "professes" her deepest beliefs in her work, and in everything she does.

Our Office of Research and Evaluation has been able to document this pattern of growth. Using a variety of measures and repeated depth interviews extending beyond college, they have found that students of all ages do indeed enter Alverno most strongly motivated by their visions of a career. For the younger student, this may simply mean "a good job," or a particular role like "nurse" or "engineer" that she has admired. For older students, career goals are far more specific—especially among those who are currently employed—but they also focus on material and tangible elements; their sense of the deeper meaning of "professional" emerges only in uncertain notions of "becoming more of a person," or "getting something more out of my life."

By the time students have been at Alverno for two years, their goals have begun to modify significantly. They have taken to themselves the ideas we profess about learning and growing as lifelong, personal processes; and they have begun to express the goal of serving others among their career definitions. What is most gratifying, these expressed goals of lifelong learning and service do not disappear once the campus is a memory: at least during the first two years beyond college (all we have been able to study thus far), our graduates continue to profess these values. What is more, they give clear and often dramatic evidence of using these values to provide direction for their lives.

Followup studies with employers and graduate schools, and our ongoing contacts with business and professional networks in our region, confirm that the Alverno graduate is an unusually skilled, motivated and ethically centered person. Even the market studies of our admissions office suggest that Alverno is seen as a college which affirms its religious roots, and that students of all ages and religious backgrounds find this an attractive feature. But, of course, the most detailed and persuasive evidence for us as educators is our day-to-day experience with our students themselves.

We know that ours is an unfinished, evolving curriculum. We are working from unity of vision, but not toward uniformity or toward a static, finished system. We are committed to an ongoing quest—to explore continually the valuing dimensions of our fields, and to share them with our students; to provide a mountaintop for the students where they can see their world—and themselves—whole, where they can gain a new perspective centered in faith, and whence they can serve the world with vision and commitment.

We have concentrated in this paper on the academic or educational process—essentially classroom time—which may raise a question in the reader's mind. What about the role and function of campus ministry? What about activities which nurture a student's spirituality?

At Alverno we have, like most Catholic colleges, convocations, liturgies, Scripture study groups, retreats, prayer groups, as well as service organizations through which students contribute their time to serve others' needs. However, our students are primarily commuters; half are over 23 with family and other work responsibilities. Therefore, the only time we are certain of for all of them is classroom time. (This pattern is today generally true for most of American higher education, and especially so for women and minorities.)

For this reason the curriculum must carry a great responsibility for developing the human processes which contribute to faith. To depend on leisure time for activities to nurture that development would be to court disappointment.

Even if all our students were residents and of traditional college age, however, we would continue working as we have described above—for the very basic reason that as a college, our mission is the intellectual and moral development of our students. By enabling them to understand how central valuing is to *all* dimensions of human life, we remain true to our mission and thereby serve both the Church and the world.

At another level, an equally important reason lies in the life of the college itself. Teaching toward valuing has not only clarified the values we hold for our students' development, it has also enabled us to see and work toward similar goals for ourselves. There is nothing like trying to teach and model a process, after all, to sharpen one's awareness of one's own strengths and weaknesses.

We have been recalled again and again to the need for tact and discretion in such matters as discerning when analytic questions are creatively challenging the student, and when they must be deferred to protect her privacy or to give her time and space for assimilating and reflecting. We have thus gained a deeper awareness of how important it is to create an atmosphere of mutual respect and acceptance, not only for our students but for ourselves, an environment in which valuing can be articulated and explored without the risk of censure.

Each of us also works steadily at creating ways to involve students in the valuing dimensions inherent in his or her discipline. This has clarified for each of us that sense of worth and meaning which led us originally to choose lifelong involvement in our respective fields. It has better enabled us to profess the "values of the discipline," and to help our students explore the meaning of professional commitment.

In every department and discipline, in on-campus and off-campus settings, we work to help the student develop her ability to discern and analyze values, to think through informed value decisions and to carry them into action. This college-wide commitment has led us in turn to reappraise virtually every aspect of our institution as an expression of a corporate valuing process, as well as an arena for student development in valuing.

Overall, the experience of teaching valuing for the last decade has greatly renewed our sense of ourselves as educators and learners, as colleagues and as members of a *collegium*. We have grown to understand more fully what lay theologian Robert Greenleaf has said: "What we have learned about caring for individual persons, we must now learn also to give to institutions that call us to give service together."

For the educational institution is, after all, a means to focus our caring upon the individual person. It is a corporate body whose distinct purpose is to nurture and challenge the gifts of each person, and to lead those gifts to articulate constructively with the human and physical environments in which each person lives. And it is through the individual person that such an institution projects itself into the world most fully.

We have therefore undertaken the challenge of teaching valuing, as the most needed and effective way in which we can teach from our Catholic heritage and into the pluralistic world of our society.

We are attempting to meet this challenge because we recognize valuing as an intrinsic and universal human activity. Valuing not only touches on the active surfaces of daily life but also reaches into the depths of self, the "holy ground" of one's private sense of ultimate meaning. It is a quintessentially human activity, by which each person strives toward fulfillment and wholeness. In valuing, each individual creates a living link between the transcendent mysteries of life and its concrete circumstances.

A New Curriculum Can Make A Difference

James N. Loughran, S.J.

For the past decade or more, faculty, deans, presidents, the President, politicians, business leaders, parents, even students—everyone, it seems—have been calling for the reexamination of college curricula. Every few months or so, local newspapers report the sad findings of yet another prestigious investigatory commission. Education editors regularly do features, sprinkled with snappy quotations, on the topic. Harvard's planned reform received front-page attention a few years ago, but then we heard no more. Nor do we hear very much about curriculum revisions presumably attempted at many other colleges around the country. What follows is one small effort to break that silence.

In the Fall of 1980, starting with the freshman "Class of 1984," Fordham College moved from a loose, "distribution requirements" curriculum to a more structured core curriculum. The evidence so far indicates that Fordham's New Curriculum, according to all normal criteria, has had a modest yet clear-cut success. Consider:

- Forty-three percent of the Fordham College class of 1983 (the last under the old curriculum), in a questionnaire at the end of their freshman year, "agreed strongly" that their course of study was "intellectually stimulating"; the number rose to 55% for the class of 1984 (the first under the New Curriculum). Forty-one percent of the class of 1983 agreed strongly that their teachers "emphasized writing skills"; it was 51% for the class of 1984. "Emphasized critical thinking" went from 43% to 48%.
- The same over-all pattern of improvement (off a quite high base) was shown in freshmen responses to questions probing the level of their contentment at the college. For example, there was an increase from 52% to 67% who agreed strongly that they had "made several friends from students in classes." Likewise, 61% (versus 56% the previous year) agreed strongly that in the freshman year they had felt "at home at Fordham," and 65% (versus 55% the previous year) agreed strongly they had been "right to choose Fordham." On the other end of the scale, the percentage of students who "disagreed slightly" or "disagreed strongly" on these questions dropped in all cases to less than 10%. Incidentally, the faculty were not at all surprised with these findings; they had already noticed a surge in morale and academic vitality among the freshmen of the class of 1984.
- In the following Fall, 1981 semester, Fordham's upperclass enrollment showed an increase of 74 students. It is certain that retention of the class of 1984 into sophomore year was the most important reason for this increase.
- Another encouraging statistic was a comparison of "failure" and "withdrawal" grades between the classes of 1983 and 1984 over the two semesters of their freshman years. Course failures dropped from a total of 242 in the class of 1983 to 226 for the class of 1984. Withdrawals dropped from 290 to 241. What makes these numbers more impressive than at first they seem is that the class of 1984 freshmen took, as we shall see, five courses each semester, whereas the class of 1983 took only four.

When you see it spelled out, Fordham's curriculum revision may well look like an exercise in "academic engineering," even a "reshifting of requirements"; but these plodding means are meant to realize lofty ends. Among them are: greater clarity on and commitment to the college's ideals and purposes; improved teaching and learning; increased faculty, student, and faculty-student interaction; and institutional openness to self-criticism and to new curricular and pedagogical strategies. Although schools differ greatly in resources, traditions, size, internal politics, student body, etc., I doubt that Fordham is that different from other classical liberal arts colleges struggling to preserve their integrity at the end of the twentieth century. Finally, it should be noted that Fordham planned and executed this curriculum revision at very little financial cost and with no additional administrative assistance or even a single "course-release" for faculty!

A Brief History

In 1969, Fordham College adopted a 4-course, 4-credit curriculum. That is, the ordinary student load became four courses, each worth 4 credits, each semester. All students were expected to fulfill the following "distribution requirements" prior to graduation:

- 5 courses in philosophy and theology (at least 2 in each)
- 2 courses in English (with Composition a possible choice)
- 1 to 5 courses in modern or classical language (all A.B. students had to reach a literature-level, and college entry-level was determined by a proficiency exam)
- 3 courses in social science and history (at least 1 in each)
- 3 courses in math and/or science (wholly according to the student's choice).

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Students also had to fulfill the requirements of a major—10 courses on the average. Thus A.B. students normally had anywhere from 6 to 9 "free electives" in completing the 32 courses needed for graduation.

Faculty criticisms of this curriculum mounted during the 1970s. Typical were these:

- Students, especially freshmen and sophomores who tended to take introductory and skills courses, could benefit from more classroom exposure. A four course semester was not challenging enough. Nor was a typical freshman program of, say, (1) English Composition, (2) Finite Mathematics, (3) Intermediate French, and (4) Introduction to Sociology likely to be intellectually stimulating.
- The curriculum was not sufficiently structured or integrated.
- Students tended to choose their courses randomly and haphazardly, postponing requirements not to their liking or unknown to them.
- Students often fulfilled distribution requirements by taking specialized courses with esoteric or narrow subject matter. The distribution system did not guarantee study of the main ideas, events, figures, methodologies, and writings familiar to an educated person. Fordham's curriculum did not stress the historical perspective sufficiently.
- Despite all efforts at advising and guidance, freshmen, especially, often chose the wrong courses—whether too easy or too difficult. Freshmen needed special attention because of the adjustment they must make and the diversity (and often weakness) of their high school backgrounds.
- Because students were rarely in class together for more than one course, there was not enough of a "shared learning experience" or "common intellectual discourse" among them. Students, especially commuters, found the academic setting not conducive to forming friendships or feeling "at home."
- The attrition rate, although not alarming, was too high.
- Faculty too often had to deal with too many different kinds of students in classes—students with diverse backgrounds, abilities, interests; classes made up of freshmen and seniors and everything in between; majors and non-majors, etc. Thus faculty teaching upper-level courses often could take nothing for granted about the academic background of their students. This was a frustrating situation not only for faculty, but also for students.
- Faculty did not have the sense of working in collegial fashion towards the education of their students. Their classrooms, syllabi, goals, etc. had no obvious connection with those of their colleagues.
- There were omissions and imbalances in the distribution requirements. For example (and for complicated political and historical reasons), Art and Music, Psychology, Communications, and Afro-American Studies were excluded as distribution choices; there was no guarantee that a student would take courses in both mathematics and science; important as foreign language study is, many felt that five 4 credit courses over two and one-half academic years was too much to demand even of students beginning language study in college.
- Not enough explicit attention was being given to ethical and religious questions.
- Many noticed that seniors, looking back over four years of "getting requirements out of the way," seemed finally to recognize the philosophy and value of a Fordham liberal arts education. The question was raised: what could be done to get students to have this realization earlier in their academic lives?

A six-member curriculum committee was formed in the spring of 1976 and then expanded to fifteen members—eleven faculty, two students, two deans—in the spring of 1977. The committee worked hard and long with much consultation for two years before finally presenting their "Proposal for a Structured Core Curriculum" for a faculty referendum in April, 1979. The faculty approved the new curriculum by a vote of 118–81. During academic year 1979–1980, departments and individual faculty planned for the implementation of the "New Curriculum," to begin with the freshman class in Fall, 1980. The transition has been effected smoothly with the (sometimes reluctant) cooperation of all involved—faculty, students, and staff. The first class under the New Curriculum graduated last May; the New Curriculum is now fully in place.

Structure and Strategies of the New Curriculum

It should be stressed that none of the criticisms of the "old" curriculum attacked the traditions or underlying liberal arts philosophy of a Fordham College education. The curriculum committee understood its mandate to be the proposal of new curricular and pedagogical strategies for better achieving Fordham's educational goals. What follows is a list of the chief features of the New Curriculum. Accompanying each are remarks which explain the feature and, where possible, report outcomes so far. Notice that, cumulatively, the list addresses all of the difficulties with the "old" curriculum outlined above.

1. *Freshmen and sophomores take five courses each semester; juniors and seniors continue to take four.* There is a difference in credit value—3 versus 4—to the different level courses, but the difference is played down. The five-course program in freshman and sophomore years has "toughened up" the academic life of the college. It is doubtful that faculty, used to the old curriculum, have become less demanding. Our questionnaire revealed that the great majority of class of 1984 freshmen, despite being very much aware that they had five courses while all other students had four, did not resent the additional class time. And they protested in slightly lower numbers that there were "too many required courses." They seem to have enjoyed their classes! In addition, restricting upper-division courses to juniors and seniors (and an occasional sophomore probing his/her special interests or choice of major) allows faculty to insist on higher quality (and an even greater quantity) of work.

Fordham College's New Curriculum
Sample Bachelor of Arts Program

The following is a sample four-year program for an A.B. student who has decided to major in Political Science with a concentration in comparative politics. (No allowance is made here for students with Advanced Placement or other college credit, with advanced standing in foreign language study, or with an exemption from composition; this is the fullest possible program. B.S. students follow a slightly different sequence).

Fall	Spring
Freshman Year	
1. The Experience of Literature (a)	1. Historical Development of the Modern World (a)
2. Introduction to Metaphysics (a)	2. Foundations of Theological Study (a)
3. German I	3. German II
4. Energy: Hard and Soft Paths (b)	4. Introduction to Politics (d)
5. English Composition	5. Computer Science (b)
Sophomore Year	
1. Historical Development of Modern America (a)	1. The Development of Literature (a)
2. Search for the Historical Jesus (a)	2. Theory of Knowledge (a)
3. German III	3. German IV
4. Ecology, a Human Approach (b)	4. Introduction to World Art (b)
5. Introduction to Political Socialization (f)	5. International Political Economy (f)
Junior Year*	
1. Government and Social Policy (e)	1. Reason and Folly in European Literature (c)
2. Comparative Democracy (f)	2. Political Change in Latin America (f)
3. Calculus with Analytic Geometry (g)	3. Comparative Politics of the Middle East (f)
4. Fundamentals of Microeconomics (g)	4. Fundamentals of Macroeconomics (g)
Senior Year*	
1. Comparative Ethics (c)	1. Evil in the Christian Tradition (c)
2. Soviet Economic Policy (f)	2. Resources and World Politics (f)
3. Marxism (f)	3. Social Psychology (f)
4. The History of Imperial Russia (g)	4. The Broadway Musical (g)

(a)—"Clustered" Core course in English, history, philosophy, theology.
(b)—Core-area course.
(c)—Core-Enrichment course.
(d)—Core-Area and major course.
(e)—Core-Enrichment and major course.
(f)—Major course (in political science).
(g)—Elective.

*Students with above a 3.5 grade point average may take a fifth course in junior and senior years.

2. *All freshmen take the same Core humanities courses, two each semester, in English* ("The Experience of Literature"[1]), *history* ("Historical Development of the Modern World"[2]), *philosophy* ("Introduction to Metaphysics"[3]), *and theology* ("Foundations of Theological Study"[4]). The Core courses in freshman and sophomore years attempt to realize Fordham's traditional placement of the humanities at the center of a liberal arts education. Courses restricted to freshmen, moreover, allow faculty to attend more easily to the special needs of first-year students: advising, attention to study and writing skills, explanation of the meaning and value of a liberal arts education, etc. Our aim is to continue "freshman orientation" throughout the year in the classrooms of these courses.

3. *All sophomores take the same Core humanities courses in English* ("The Development of Literature"[5]) *and philosophy* ("Theory of Knowledge"[6]) *one semester, and choose among several courses in history and theology in the other semester.*[7] The sophomore Core courses obviously build on the previous year's study. They also allow faculty to give special attention to second-year students. Not fully anticipated was the sense of unity of class year that developed because of these courses—"the class of '84," "the class of '85," etc. The Core courses also facilitate, for administration, student leaders and others, communication with a particular class.

4. *All freshman Core courses are paired or "clustered."* Freshmen can choose from among all six possible combinations (e.g., English-philosophy, history-theology, etc.): that is, two faculty from different disciplines teach the same group of students and collaborate where possible. "Clustering" assumes that imaginative and liberally educated faculty should be able to compare and find connections between their disciplines, help students take a synthetic view of their studies, design projects or plan events that are mutually helpful. It invites from faculty the maximum response to interdisciplinary courses and team-teaching. At a minimum, it brings students together for more than one course, thus aiding friendship, conversation about ideas, and intellectual community. The clearest and most significant result from the questionnaires was that, on every question, commuter students (slightly more than fifty percent of the class) showed a sharper rise in positive response than resident students. This unanticipated finding is especially encouraging in that Fordham College is more pressured, in these days of declining numbers of high school graduates, to attract and retain qualified commuter students (it is no problem at all to fill the residence halls). Not all faculty were generous or imaginative enough to work together, and the questionnaires did reveal widespread disappointment with "clustering." Undoubtedly we raised students' expectations to too high a level. Signs now are that student expectations are more realistic, and faculty, as they gain more experience, are finding it easier to collaborate.

5. *Sophomore Core courses in English and philosophy are similarly "clustered."* Because of the diversity of subject matter, the sophomore history and theology courses are not paired. But sophomores take English and philosophy one semester, history and theology in the other. Sophomore year is a transitional year. Only sophomores take the second-year Core courses. Sophomores and freshmen, but no upperclassmen, take "Core-Area" courses together (see below). Sophomores are in class with juniors and seniors as they begin their major. The New Curriculum assures an interesting blend of homogeneity and heterogeneity in age and background in classrooms throughout the college.

6. *About seventy per cent of the freshmen are placed in an English Composition course.* Although the majority of freshmen take an English Composition course, faculty teaching freshman Core and even Core-Area courses are encouraged to work with students on both their written and oral expression.

7. *All freshmen begin or continue study of a classical or modern language.* B.S. students take a minimum of two semesters of foreign language; A.B. students must reach a literature level which can take one to four semesters. The literature-level courses of both classics and modern languages are fully Core-Area courses, meant to complement and relate in content to the entire freshman-sophomore curriculum. The sequence of courses in the modern languages aims to give students both reading and speaking facility in the language.

8. *Freshman and sophomores round out their programs with required "Core-Area" courses.* Core-Area courses are introductory level courses in: Physical

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[1]Readings in the great works of English Literature from the Middle Ages through the end of the 17th century, including the work of Chaucer, Shakespeare, and Milton; and introduction to poetry and drama and to the vocabulary and methods of literary analysis and appreciation.

[2]An introduction to the modern world since 1700, treating topics in political, economic, social and intellectual history, and to categories of historical thought essential to historical analysis, e.g., facts and interpretation, "objectivity" and "subjectivity," historical causation.

[3]An introduction to philosophy through metaphysics; a study of the genesis of philosophical thought in Plato, Aristotle and Thomas Aquinas. About forty percent of the course is devoted to the instructor's own interests in the general area of metaphysics.

[4]An examination of the basis of religion in human experience; forms of religion; content and expressions of the Judaeo-Christian tradition with apposite comparisons with other traditions.

[5]A study of English and American poetry, fiction and drama from the eighteenth century to the present, including at least one important literary figure from each major period.

[6]An introduction to the problem of knowledge through selected readings from Descartes, Hume, Kant, and other texts of the instructor's choice. The nature of knowledge and belief, certainty and doubt, truth, evidence, conceptual change and standards of rationality are among the topics investigated.

[7]Sophomore history Core courses are chosen from among: "Historical Development of Modern America", "Historical Development of Medieval Europe", and "Historical Development of Greece and Rome". Sophomore theology Core courses deal with the historical sources of religious belief, its sacred literature and its classic testimonies. Among the offerings are: "Christianity and the Bible", "Introduction to the Old Testament", "The Gospels of Mark and Luke", "Search for the Historical Jesus", "Classic Texts of the Reformation and Counter-Reformation", and "Readings in the Great Scriptures of the World".

Science (Chemistry and Physics; one course); Life Science (Psychology and Biology; one course); Social Science (Anthropology, Economics, Political Science, Sociology; one course); Art and Music (one course); Mathematics (one course at competency level); Foreign Language (1–4 courses depending on placement).

Core-Area courses are selected in the order students wish, but must be completed by the end of sophomore year. To a certain extent, in conjunction with the Core courses, Core-Area courses are intended to acquaint students with the major ideas, figures, events, writings, works of art, etc. that have shaped the contemporary western world. They also introduce students to various disciplines and methodologies that play a central role in understanding and dealing with today's world. They are called "Core-Area" courses since the syllabi have been planned with the Core and the rest of the curriculum in mind. *The New Curriculum is attempting to eliminate entirely the notion of discrete, self-contained "distribution" courses.* Finally, the Core-Area arrangement makes sure that every student takes courses in art or music and in both mathematics and science.

9. *Juniors and seniors must complete four "Core-Enrichment" courses, one from each of the following areas: (1) Ethics and Philosophy of Value*[8]*; (2) Theological Questions*[9]*; (3) Literature and Communications*[10]*; and (4) Social Consciousness*[11]*."* According to the original curriculum document, Core Enrichment courses in junior and senior year have a twofold purpose: (a) to show the significance of the various academic disciplines for coming to grips with the processes/problems of living in the contemporary pluralist world; and (b) to deal explicitly with questions of policy, value, and ethics, both personal and social. The Curriculum Implementation Committee has added two other emphases for determining "enrichment" courses in the new curriculum: (c) because of the almost exclusively Euro-American focus of freshman and sophomore courses, faculty have been particularly encouraged to design courses which treat non-western history, cultures, and values; and (d) on a smaller scale, courses in both non-western and non-English literary masterpieces in translation have been included, whether contemporary or not. No sophomores are permitted to take these courses. Juniors and seniors are urged to spread them out, ideally by taking one of the four each semester. Thus, "general education" will go on, in a much more flexible way, even as a student concentrates on a major and pursues, through electives, personal interests. Our hope is that this timing, as a student develops personally and academically in the last two years of college, will help to foster a habit of reading and reflection, a sensitivity to moral issues, and an appreciation of pluralistic modern society that will continue and grow after college.

10. *Every student must complete a major.* Majors average ten courses and usually have some overlap with Core and/or Core-Area and/or Core-Enrichment courses. Some departments have had to alter their requirements slightly in view of the structure and content of the New Curriculum. In both the years of planning and in the years of implementation, the college's curriculum committees have paid slight attention to departmental and inter-departmental majors. Nevertheless, the New Curriculum has changed the introductory courses of most non-science majors, and the Core-Enrichment courses (which count towards the major) have affected significantly the major offerings in many departments. Most noteworthy, perhaps, is that faculty teaching major (and all upper-level) courses are able to presume a common academic background (both skills and course content) in their students and to build on that foundation.

11. *Students complete their 4-year program with "free electives."* For most students, because of the additional courses in freshman and sophomore years, there is slightly more room for electives than under the old curriculum. The New Curriculum, while allowing a certain measure of choice within bounds, forces students to postpone, appropriately, their electives until at least sophomore year when they know the college better and their interests and educational goals have had time to mature. The introduction of the Core-Enrichment courses (students may take as many as they wish) has altered significantly the options for electives available to students. In the academic years 1982–1984, Fordham College experienced the greatest addition of new, imaginative, and integrated course offerings in its history.

Other Effects of Fordham's Curriculum Revision

Religious Formation: At the end of their freshman year, 65% of the class of 1984 agreed that "my courses deepened my appreciation of religious values"; it was 42% the year before. The sharp increase would seem to have a simple explanation. Under the old curriculum, students often postponed taking a theology course until after freshman year. Under the New Curriculum, every freshman takes a theology course—and one with a sensible content. (There would undoubtedly have been similar results for similar reasons if we had inquired about appreciation of literature, history, and philosophy.) It may also be that the increased sense of community on campus has had positive influence on the religious lives of the freshmen.

Faculty Development: Underlying the planning and implementation of the New Curriculum has been an

[8]Among the Core Enrichment courses in Ethics and Philosophy of Value are: "Ethics", "Comparative Ethics", "Ethics and Life Sciences", "Ethics in Corporate Law and Business", and "Moral Values in a Technological Society".

[9]Among the Core Enrichment courses in Theological Questions are: "Human Life and Sacraments", "Theology of Marriage", "Evil in the Christian Tradition", "Panorama of World Religions", and "Theology and the Experience of Death and Dying".

[10]Among the Core Enrichment courses in Literature and Communications are: "The Hero in Greek and Roman Mythology", "Television: Focus and Filter of the World", "Reason and Folly in European Literature", and "The Romance of King Arthur".

[11]Among the Core Enrichment courses in Social Consciousness are: "The Afro-American in American Life and Culture", "Development Economics", "Government and Social Policy", "Soviet Society Today", and "Peace, War, and the Arms Race".

important faculty development dimension that promises to continue. For several years faculty have had to think and talk about Fordham College and how to achieve its educational ideals and goals. Discussion has gone on within and between departments, on and off campus. Most faculty, with their colleagues or alone, have had to design and teach new courses. The expectations, spirit, and friendliness of the freshmen and sophomores have raised the morale of many faculty. In short, because of the New Curriculum, faculty know one another better, work together more, and do their teaching with greater enthusiasm and energy.

Co-curricular Activities: There is also a co-curricular dimension to the New Curriculum. Faculty (and students) have been encouraged to plan special events, such as guest lectures, films, debates, symposia, etc., during or outside of class time and on or off campus, to complement course material and add an informal, social element to the learning process. On a larger scale, a classical films series has been organized through the Dean's office to show films requested by faculty teaching Core and occasionally, Core-Area courses—for example, Shakespearean plays, "Tom Jones," "The Rules of the Game," "Grand Illusion," etc. In connection with Core-Enrichment courses, the "Tuesday Club," a weekly faculty lecture series run by the Dean's office, promotes discussion of complex or urgent contemporary issues.

Campus Life: Finally, the New Curriculum has affected student campus life. The sense of class identity and the advantages for commuter students have already been mentioned.Student leaders are finding it easier to communicate, organize, and gain support for their projects—for example, a highly successful Sophomore Week, which brought many sophomores together for various cultural, social, and informational events. In general, the New Curriculum, because it stimulates friendship and interest in teaching and learning, has helped to raise the intellectual and moral tone of the campus.

The Future

With the introduction of Core Enrichment courses, the New Curriculum is fully in place. Students now follow a very different course of study than under the old curriculum; faculty are teaching new courses and facing new teaching situations. It is not an exaggeration to claim that this curriculum revision has radically transformed the college. In fact, to talk about the future of the New Curriculum is really to talk about the future of Fordham College. In the past four years, much time and energy have been spent on the practical details of implementation: scheduling, instructions and explanations to faculty and students, registration procedures, catalogue preparation, and the like. The tasks before the college now are rather different; they can be presented under four headings.

Concentration on Particular Academic Areas: At this point, Fordham is in position, in more relaxed and reflective fashion, to isolate areas within the curriculum for special attention. Programs largely overlooked in planning and implementing the curriculum—for example, majors, honors programs, pre-professional courses, and internships—can now be examined. A closer look can be taken at policies concerning transfer students, advanced standing, and students in the College of Business. The College has the time and context to find ways to deal better with some of the perennial problems of liberal arts colleges—science for non-majors, writing and speech, foreign language instruction. It should continue to assist the efforts of Core faculty to work together more closely, of Core-Area faculty to abandon the "distribution requirement" mentality, of Core Enrichment faculty to be innovative and current. In short, according to necessity or preference, the structure and direction of the curriculum facilitates short-range and long-range plans for the improvement of the college.

Faculty Development: The New Curriculum should continue to be a stimulus toward better teaching, more dedicated scholarship, and more fruitful faculty discussion. It makes obvious sense for faculty within departments to meet occasionally to exchange course ideas, bibliography, and teaching strategies for the basic courses of the curriculum. Inter-departmental seminars or events, perhaps with outside experts, should be organized around curriculum topics that cut across the disciplines—for example, more narrowly, "Aristotle's Poetics," "The Copernican Revolution," "Religions and Politics"; more broadly, "The Impact of Karl Marx," "The Arms Race," "Facts and Values." Careful orientation shall have to be given each year to new faculty, teaching fellows and the occasional adjunct instructor. Finally, the challenge to keep the curriculum "new" gives the college added reason to continue its young tradition of the faculty meeting in large session each January (one day on campus) and each May (two days off campus) to discuss college matters in an informal setting.

Campus Life and Atmosphere: The New Curriculum has already raised morale and the intellectual tone on campus in a variety of ways: by being a more demanding and sensible course of study, by creating a sense of class and year identity, by encouraging faculty-student contact and cooperation in co-curricular activities, by facilitating friendship. The time seems ripe for faculty to take (back!) greater responsibility for the whole of campus life. In alliance with the Dean of Students office, an attempt is being made to strengthen undergraduate academic clubs housed within departments and to promote for all student clubs the involvement of faculty, especially as official "advisors." The college must find ways to draw closer to the academic mainstream such divergent groups as the Career Planning and Placement office, the Counseling Center, the residence halls staff, campus ministries, athletics, student government, etc.

Evolution of the Curriculum: It is not unfair to say that, with the establishment of the old curriculum, the pie had been cut up, the pieces distributed. Faculty went back to their departments and, for the most part, taught their courses in splendid isolation. Even years later, many were only vaguely aware of the shape and details of the whole curriculum. It was impossible for the curriculum to evolve. With the New Curriculum, provision has been

made so that this will not be the case. As noted above, guidelines for upper-level Core Enrichment courses have already been revised. The English department has received approval to reverse, and modify somewhat, its freshman and sophomore courses (one reason for this is to improve "clustering" possibilities). The philosophy department is experimenting with a revision of the content of its freshman course. In brief, the New Curriculum is not regarded as something fixed forever—or until the next traumatic overhaul a decade or two from now. The Curriculum Committee, working out of the Dean's office, is insisting that departments and individual faculty evaluate their contribution to the curriculum and propose improvements. The mechanisms are in place to assure the gradual evolution of the curriculum.

Conclusion: Some Keys to Success

As anyone with experience in these matters knows, resistance to curriculum reform is enormous. Faculty, who are quick to point out what is missing or gone stale, nevertheless want to keep on doing the same old thing themselves. Vice-presidents are pre-occupied with computer print-outs and daily crises, and the last thing they want to hear about is anything that will cost money. So what was the secret of Fordham College's success? The most surprising thing, perhaps, in the list of observations that follows is that there are no surprises. Most of it is common sense—a virtue, admittedly, that often eludes college teachers and administrators.

• It was understood from the outset that no additions or trade-offs in faculty lines would be made to accommodate the exigencies of a new curriculum. This assured the hard-nosed, personal involvement of the faculty since *they* would be the ones to do the work. It also assured continuity with the old curriculum and its basic philosophy since radical changes (for very practical, political reasons) were unthinkable. Incidentally, throughout the planning stages, the committee was careful to demonstrate to the administration (by means of computer print-outs!) that its proposals would not upset department balance or increase faculty costs.

• The eleven faculty on the committee were not only patient and cooperative hard-workers who knew the college well, they were also esteemed by their fellow faculty for both their personal qualities and professional competence. Undoubtedly many who were hesitant to vote for the New Curriculum did so because of their high regard for its designers.

• Most importantly, perhaps, in spite of the inevitable squabbles and compromises, there was always a lively sense of the students' point of view—what it was and would be like to experience and complete the college's course of study. Both the committee and the Dean's office, in presenting the curriculum proposal to the faculty, endorsed it primarily as a means to improve teaching and learning at Fordham. Thus the main arguments for and against the New Curriculum centered on its potential as a strategy for the liberal education of the reasonably talented and well-prepared young men and women who make up Fordham's student body.

• The planning committee consulted widely and often: meetings with the entire faculty, with just the natural science or social science or humanities faculty, with individual departments, with departmental committees and/or chairpersons. At various intervals, faculty members received by mail documentation indicating the committee's progress and asking for suggestions. Thus every faculty member had at least a general idea of what was transpiring; no one could legitimately complain that he or she had not been consulted or kept informed.

• Special efforts were made in the recruitment and orientation of the first freshman class to explain in detail and with measured enthusiasm the workings and objectives of the New Curriculum. In preparation for each subsequent semester, *via* mailings and meetings, the Dean's office has not only pointed out what lay ahead but also discussed again the underlying educational philosophy. The students appreciate that the college seems to know what it is doing; they clearly have enjoyed their sense of being pioneers. The class of 1984 has passed along much of this same spirit to the classes that have followed them.

• Finally, I would like to come out from behind this third-person narrative and commentary. A faculty member in Fordham's philosophy department, I became Dean of the college just after the vote in favor of the New Curriculum. I had not been deeply involved in the curriculum discussions. As the new Dean, not only did I enjoy the traditional "honeymoon" relationship with the faculty, but I could speak of the curriculum document as "our" plan for reform—no more "mine" than "theirs." Nor did I have to worry about what had taken place in the original committee; my responsibility was to be faithful to the document approved by faculty vote, not to the "understood" interpretations of committee members. All of this helped me receive quite remarkable departmental and faculty cooperation for a massive, but smooth and rapid curriculum change. After three years, with the curriculum essentially in place and lest I be caught in administration forever, I returned to the philosophy department. This turn-over in the Dean's office, as the last, seemed to have been well-timed. The college had come through the labor pains and birth of its New Curriculum; it had also just received hefty financial support from a prestigious foundation. New leadership—with fresh ideas, another "honeymoon" period—has helped to keep the curriculum new.

Meanwhile, back to the classroom, I found a more manageable and stimulating teaching situation, an increased collegiality and greater faculty-student exchange and trust. It is clear to me: curriculum reform has resurrection power; it need not be like "moving a cemetery." A new curriculum *can* make a difference.

Education for Justice: Concern, Commitment and Career

David J. O'Brien

To dedicate your new Center for Social Concerns* you have invited this old grad to speak; that is always risky. I am reminded of the day the retiring chairman of our Board of Trustees at Holy Cross, in a farewell address to the faculty, reminisced about his life long love affair with the Jesuits as student, alumnus, benefactor and trustee. Our Jesuits today are few among the teachers, many among the administrators, and we faculty are a somewhat jaded, unsentimental lot, so we remained untouched by his tears and unmoved by his memories. It occurred to me that day that I would make a terrible trustee at Notre Dame, because every time I hear Father Hesburgh speak cherished memories flood over me, memories of the grotto, of nonviolent combat with rectors, snowball fights outside the old dining hall and, most sharply etched of all, Dick Lynch scoring the winning touchdown to snap Oklahoma's record winning streak in 1958: "Anything you want, Father, is fine with me." And so today: I wish to speak critically and constructively about Catholic higher education and social concerns, a subject on which I hold some rather passionate opinions. But it is hard for me to be critical here at Notre Dame, even harder to believe that I have something constructive to say about this place which formed me and which I regard, and I am not afraid to say it, with love.

So I begin with Notre Dame as it sent me forth into the world twenty-three years ago. We were a generation proud of our church and proud of our country, ready and anxious to move into the forefront of American life to take those places of prestige and leadership long denied our people. When we arrived in the mainstream we had no intention of going with the flow. The United States of the 1950's was, in our eyes, provincial, narrow-minded and worst of all, dull. We were going to make it more interesting, more energetic, more committed to completing what one of our heroes, John F. Kennedy, called the "unfinished business" of American democracy. Abroad we somehow combined the idealism of another hero, Tom Dooley, with the "kill commies for Christ" militance of an anti-hero, Joseph McCarthy. Those of us who were liberals thought Dooley a bit naive and McCarthy much too crude, but we would defend the goals of both against the criticism of those Protestant and secular liberals we admired and hated at the same time. Contrary to popular mythology, we were not part of a Catholic culture which confined religion to the sacristy. On the contrary we thought that to be Catholic was to participate in a worldwide organization which was in the forefront of defending Christian values and American ideals, which we thought were identical, self-evident and true. On my graduation day Cardinal Montini of Milan, later Pope Paul VI, and President Dwight Eisenhower were the speakers: "God, Country and Notre Dame."

All of us, I think, nodded in agreement when President Eisenhower told us that "our society can no longer tolerate (the) delinquency" of political passivity and challenged us not only to take an active part in politics but, in our business and professional lives, to dedicate ourselves to "raising the political standards of the body politic."[1] I felt then, and I feel now, that the education I received at Notre Dame, for all its limitations, was an education for such public responsibility. I had every opportunity to learn that there were problems of racism, economic injustice and cultural paralysis at home and even more pressing problems of poverty, political oppression and violence abroad. The range of political viewpoints was not narrow; there were admirers of Dorothy Day and William F. Buckley here on campus and they were not quiet about their views. Liberal arts students, at least, knew that John Tracy Ellis had criticized American Catholics for the poverty of their own intellectual life and the absence of a significant contribution to American culture as a whole, and many of our professors believed strongly that they and their students were launching themselves into the middle of the nation's cultural debates. There was, in short, no sharp separation of religion and secular life, no denial of the appropriateness of moral evaluation of public issues, and no absence of encouragement to think about our lives and vocations in terms of the real needs of the nation and the world.

Much has happened since that June day when Eisenhower addressed my Notre Dame graduating class. Many things about the country, the church and higher education we then took for granted have become problematic.

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*The present article is adapted from his dedication address for the Center for Social Concerns at the University of Notre Dame, April 16, 1983.

[1]NCWC News Service, June 6, 1960.

A series of national crises, from racism and assassinations through Vietnam to the present controversies over nuclear arms, together with a steadily deteriorating level of public discourse, have contributed to eroding confidence in our national institutions and limiting the attractiveness of political engagement. The convergence of changes in society at large with the transformed character of the Catholic population and the changes in Catholic self understanding resulting from Vatican II have radically altered the American Catholic church. The older Catholic subculture has all but collapsed, and a new voluntarism has produced an evangelical style far removed from the sacramental and very Catholic consciousness so strong in 1960. As Robert Bellah has noted, the sense of Church as the body of Christ has all but disappeared before the rise of mystical and sectarian religious styles, producing a religious culture marked by a high degree of individualism, the privatization of religious concerns, and the loss of a sense of "the common good, of that which is good in itself and not just the good of private desire."[2]

All of this has had its effect on Catholic higher education, so that its distinctive sense of identity and mission has been jeopardized, if not lost. While the American bishops have reaffirmed their commitment to higher education, and while parents and alumni remain remarkably loyal, faculty, administrators and many students understandably wonder whether the Catholic character of each institution extends beyond the presence of the campus ministry and a still strong theology department. If the relationship between the university and the Church has become problematic, the university shares as well in the general troubles besetting higher education and American culture as a whole, particularly the decline of a sense of public responsibility linked to the loss of a common language and common symbols which might allow for the civil discourse through which we are supposed to associate ethics and public policy. Internally, this fragmentation of the body politic is confirmed by the autonomous power of departments and disciplines, the decline of general education, the absence of a unifying sense of mission, and the apparent inability of the schools to deal creatively with such public issues as racism, economic justice and nuclear arms.

At the same time, the Church has become ever more insistent about its educational mission. The key to Catholic renewal is found in John XXIII's conviction that the Church should "serve man as such and not only Catholics...defend above all and everywhere the rights of the human person and not just those of the Catholic Church."[3] *Pacem in Terris*, whose twentieth anniversary we celebrated in 1983, contained the charter of renewal in its list of human rights, its insistence on the obligation of all citizens to participate in shaping structures of public life in which those rights could be realized, and its challenge to overcome fear with love and find alternatives to war. Pope John issued a powerful appeal for a Christian education appropriate to the magnitude of the church's mission in the modern world:

> Indeed, it happens in many quarters and too often that there is no proportion between scientific training and religious instruction. the former continues and is extended until it reaches higher degrees, while the latter remains at an elementary level. It is indispensable, therefore, that in the training of youth, education should be complete and without interruption; namely, that in the minds of the young, religious values should be cultivated and the moral conscience refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge. And it is indispensable too that they be instructed regarding the proper way to carry out their actual tasks.[4]

This insistence is repeated again and again in all the major documents of the modern church, from Vatican II through the speeches and encyclicals of John Paul II. Even our American bishops argued in 1972 that:

> The success of the Church's educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involves itself in the search for solutions to the pressing problems of society. Christians are obliged to seek justice and peace in the world. Catholics individually and collectively should join wherever possible with all persons of good will in the effort to solve social problems in ways which consistently reflect Gospel values.[5]

In their most recent statement on this subject the bishops echo Eisenhower's plea of 1960: "Those who enjoy the benefits of Catholic higher education have the obligation to provide our society with leadership on matters of justice and human rights."[6] The goal of our educational enterprise, therefore, can not be a comfortable accommodation to the society around us, nor even the limited public spiritedness which my generation thought adequate to the nation's unfinished business, but to help form what the Vatican Council called "those great souled persons who are so desperately required by our times."[7]

Responding to this challenging call to renewal, and to the plea for an education which will bring us into creative engagement with the problems and possibilities of our world, many Catholic colleges and universities are developing programs and institutes designed to encourage commitment to human rights, justice and peace. The Center for Social Concerns at Notre Dame is simply one of a number of impressive efforts being made on Catholic campuses. There are new departments and cur-

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[2]Robert Bellah, "Religion and Power in America Today," *Proceedings*, Catholic Theological Society of America, XXXVII (1982), pg. 24.

[3]John XXIII, quoted in Giancarlo Zizola, *The Utopia of Pope John*, (Orbis, 1978), pg. 246.

[4]*Pacem in Terris*, paragraph 153.

[5]*To Teach as Jesus Did*, paragraph 10.

[6]*Catholic Higher Education and the Pastoral Mission of the Church*, (Washington, DC: United States Catholic Conference, 1980).

[7]*Pastoral Constitution on the Church and the Modern World* in Abbott, *Documents*, pg. 229.

ricula in peace studies and international studies, a variety of volunteer and service programs, and institutes and centers which feature lectures, films, discussions, and reflection on war, the arms race, hunger, economic justice and racial and sexual discrimination. Small groups of faculty and students, often identifying with the expressed goals of the sponsoring religious community, provide a variety of outlets for the impressive generosity and idealism of the larger campus community, raise current issues, and serve as a critical presence challenging more conventional elements of college and university life.[8] Surely Notre Dame, with its Center for Human Rights, its Center for Social and Pastoral Ministry, its endowed chair in education for justice, its new Center for Social Concerns, to say nothing of the witness of Father Hesburgh, has been in the forefront of these efforts.

Yet there are grave weaknesses as well. In few places are local academic communities reaching beyond helping services to assist local groups working to overcome injustice, such as the local grantees of the Campaign for Human Development. There is no national student movement as there is in so many other countries to connect students with one another and with students abroad, giving them a sense of their specific vocation and strengthening their determination to live lives for others. While Catholic learned societies in theology, canon law, and biblical studies devote considerable attention to peace and justice issues, there are few networks of Catholic scholars and teachers in the humanities, social sciences, sciences, engineering or business to connect them with one another for professional and personal growth in faith or to enable their resources to more effectively serve the mission of the church. Most important, few of the good programs I have mentioned touch directly the heart of the academic enterprise of teaching and research. All seem somewhat marginal to the academic life: few offer courses, almost none do research and while they may have the support of individual faculty members they are rarely seen as integral elements of the overall educational mission of the college or university.[9]

It would be easy, perhaps too easy, to blame these problems on the faculty in much the same way that the local pastor often blames his people: "I would love to do more about justice, peace and human rights, but my people are not there yet; they seem absorbed in their own lives and personal problems and are not yet open to social justice." I have heard the same message in more than one religious order house on a campus. Or we faculty can lay the blame on the administration, just as the laity often blame the pastor; lack of leadership, fear of alienating donors, and abuse of authority are all charges laid against administrators by faculty who would like to see more done on justice and peace issues. But those of us who promote social concerns cannot avoid taking some of the blame ourselves. Liberal though we may be in our own religious lives, we often have recourse to authority in addressing the larger university community. Or we bring the new evangelical style sweeping the church onto the campus. At times in our enthusiasm we act like we want to renounce this society and culture and seek an altogether different world where we can preach and live the full Gospel of Jesus and recreate the community of the early church. We seem to echo an earlier generation of evangelical Christians who covenanted together to found Oberlin College in 1833. "Lamenting the degeneracy of the Church and the deplorable condition of our perishing world, and ardently desiring to bring both under the entire influence of the blessed Gospel of peace," they pledged themselves to one another, agreeing to share their property, renounce "all the world's expensive and unwholesome fashions of dress, particularly tight dressing and ornamental attire," to "eat only plain and wholesome food, renouncing all bad habits, and especially the smoking and chewing of tobacco....and deny ourselves all strong and unnecessary drinks, even tea and coffee," while taking "special pains to educate all our children thoroughly and to train them up in body, intellect and heart for the service of the Lord."[10]

Grounded in Scripture, emphasizing personal commitment and interior spirituality, forming relatively intense communities, this explicitly religious, even Christological, approach reflects a powerful and probably permanent element in the emerging Catholic community. In matters of social justice and world peace, its central questions are posed not in terms of natural law or papal teaching but in terms of scripture: "What would Jesus do?" This leads to a stance of advocacy on behalf of the poor and of pacifism and nonviolent resistance to the arms race and nuclear weapons. In education it seeks through a combination of experimental consciousness raising and theological reflection to bring about what the Synod of 1971 described as "a renewal of heart...based on recognition of sin in its individual and social manifestations." Its great strength lies in its ability to generate what the Synod called "a critical sense which will lead us to reflect on the society in which we live and on its values; it will make men ready to renounce those values when they cease to promote justice for all men."[11] From this conversion and critical sense arises a small but growing core of students anxious to devote at least part of their lives to the service of others and anxious to share their lives in a church committed to peace, justice and human rights.

No one should underestimate the power of this approach, for it reflects the dynamics of American religious culture, with its emphasis on personal deci-

[8]For a review of such programs see *Current Issues in Catholic Higher Education*, Vol. 1, No. 2 (Winter, 1981)

[9]I have offered comments on education for justice in "The Jesuits and Higher Education," *Studies in the Spirituality of Jesuits*, XIII (November, 1981), 1-41 and in an unpublished follow-up essay, "Where Do We Go From Here"? which is available on request.

[10]J. H. Fairchild, "Oberlin: Its Origin, Progress and Result" exerpted in Richard Hoftsadter and Wilson Smith, editors, *American Higher Education: A Documentary History*, (Chicago, 1961), pp. 432-433.

[11]*Justice in the World*, paragraph 51.

sions, voluntary communities, and interior contact with the divine, to say nothing of the weakness of constructive political movements and the absence of vigorous political debate within the church.[12] Echoes of it can be found in a Jesuit study team's conclusion that the United States may be "the least favorable context for our ministry of preaching the Gospel"[13]; Avery Dulles' prediction in *The Resilient Church* of a smaller, more committed church composed of people who have made personal decisions of faith over against an increasingly "pagan" culture; the bishops' statement in the second draft of their pastoral letter on nuclear arms that ours is a "secularized, neo pagan society" in which Christians must "regard the path of persecution and the possibility of martyrdom as normal"; and in the writings of a number of Catholic novelists from Walker Percy's *Love in the Ruins* to Morris West's *The Clowns of God.*

Yet if advocates of education for justice and peace, the promoters of social concerns on campus, often find themselves isolated from the mainstream of campus life, it is not mainly their fault. For elsewhere in the Catholic university community we too often find a scandalous gap between pretense and practice, between warm affirmations of Catholic identity and the absence of programs designed to make the relationship between the university and church creative and compelling, between rhetorical affirmations of the responsibilities of citizenship and the absence of serious political studies beyond departments devoted to such subjects: between the sponsoring religious community's powerful commitment to justice and peace and its more or less passive accommodation to academic culture and the pursuit of an excellence defined largely in terms of specialized research within present disciplinary boundaries. Too often the college or university has institutionalized a segregation of academic and religious matters that goes far beyond the authentic respect for the autonomy of the secular recognized by Vatican II to a near exclusion of not only religious but also ethical and political issues from serious consideration outside departments assigned to those fields.

While it may well be necessary to distinguish between the style of conversation appropriate to our own communion of faith and that required by the pluralism of our civil community, as the bishops do in their pastoral letter, it is neither necessary nor appropriate to exclude from the civil dialogue those basic elements of the Gospel which are intended to be good news for all mankind. In *Pacem in Terris* John XXIII insisted that eventually love must replace fear if we were to learn to live together on this planet, and he said that in the context of an insistence that we were committed not just to affirming peace and human rights but to actually changing the world.[14] If the evangelical peace and justice community needs to be reminded that we are committed to changing and not just judging the world, the larger academic community needs to be reminded that changing the world can not be relegated to the realm of the abstract or utopian. At Hiroshima in 1981, John Paul II did not hesitate to tell a largely non-Christian audience of scholars and scientists that all of us together have to try to transform the social order and we will do it only if we recognize the imperatives of love:

> From now on, it is only through conscious choice and through a deliberate policy that humanity can survive....The task is enormous, some will call it a utopian one....The building of a more just humanity or of a more united international community is not just a dream or a vain ideal. It is a moral imperative, a sacred duty (requiring) a fresh mobilization of everybody's talents and energies....The construction of a new social order presupposes over and above the essential technological skills a lofty inspiration, a courageous motivation, belief in man's future, his dignity, his destiny....In a word, man must be loved for his own sake.[15]

For John XXIII and John Paul II, then, the call to Catholic education is not as we so often make it out a call to join more fully in a specifically Christian effort to uphold decent human value in an increasingly pagan world, but to enter more fully into the life of our times, to make those values which are part of our common patrimony, and are now so essential to our survival, effective and alive in our common life. In higher education, such an effort should not separate us from the general academic community but should enable us to play a role of leadership in redeeming the promise of public service long contained in the self-understanding of American higher education.

Laurence Veysey has pointed out that in its origin the American university was torn between three conflicting visions of its purpose: research for its own sake, the preservation of traditional culture, and public service. By World War I the rhetoric of service had won out, both in the universities and in the professions they spawned.[16] When the American Academy of Arts and Sciences surveyed American professional organizations regarding codes of ethics after World War I, all who responded included ringing affirmations of the service to society rendered by their professional group: lawyers helped to make America more just, doctors to make its people more healthy, businessmen to make society more pro-

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[12] I have discussed the increasingly evangelical character of American Catholicism in an article "Religion and Literacy: An American Historical Perspective" in the *Proceedings* of the College Theology Society for 1982.

[13] The Context of Our Ministries (Jesuit Conference, 1981) pg. 23.

[14] *"There is reason to hope that by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature that they have in common, and that they may also come to discover that one of the most profound requirements of their common nature is this: that between them and their respective peoples it is not fear which should reign but love." Pacem in Terris,* paragraph 129.

[15] Pope John Paul II, Speech at Hiroshima, February 25, 1981.

[16] Laurence R. Veysey, *The Emergence of the American University* (Chicago, 1965).

ductive, engineers to make it more efficient, all to make it more democratic. Yet, beneath the rhetoric, as Veysey saw, were other impulses impelling the academic world and the professions toward an increasing emphasis on standards of entry, certification, internal modes of reward and status, intensified specialization, and the spawning of clienteles interested in their security and advancement. In the universities, even historical and literary studies, philosophy, and theology became specialized. The process brought about what Reisman and Jencks called "the academic revolution," with the triumph of the graduate school, the decline of general education, and an academic culture marked by the loss of a common language and a common set of goals and prospects.[17]

Paul Tillich once argued that "the problem of the Church school is more than the problem of a particular educational aim." Instead it is "the problem of the relation between Christianity and culture generally and Christianity and education in particular." Thus the church related college or university "is like a small laboratory in which the large questions of church and world can be studied and brought to a preliminary solution." Today, the Catholic problem is to bring the vision and values which for us are grounded in faith to bear upon the problems of the larger public life we all share. It is a cultural problem of language and symbols; it is a political problem of power and its use; it is an economic problem of determining how to allocate scarce resources and share in needed sacrifices and prospective benefits; and it is a personal problem of overcoming the paralyzing gap between personal and public life, between the values of love and mutuality we try to express in our family, our church and among our friends, and the constraints of institutions and structures which mark our working life, our political life, our participation in advanced industrial society. We in higher education can, and unfortunately often do, contribute to the problem, legitimating the gaps and affirming in practice if not in theory the self-serving conventional wisdom that things are pretty much as they have to be. If we can not find ways to at least begin to overcome those divisions, to look beyond the particular truths of our disciplines to the larger truths of our world, to acknowledge and accept responsibility for our freedom and for the unfreedom of others, to recognize that there is a direct relationship between the degree of justice and injustice in the world and the work that we do here and prepare to do beyond, and, perhaps most important, to face up to the fact that love does matter, in biology, psychology, literature, history and accounting, as well as in religious studies, then we will have failed to fulfill the promise contained in our own history.

What we need, then, is obvious: an education appropriate to the lives we wish to live and the work we wish to do; an education which gives us the tools to be effective citizens; an education which gives us an intelligent appreciation of our faith in the context of modern life; and a faculty capable of offering this kind of education. I have emphasized these broad problems and requirements because I believe that the problems we confront in Catholic higher education are less problems of technique than of will. Deciding what to do is far less important at this stage than deciding something has to be done. But the direction we might take is also fairly clear, and I offer some concrete proposals simply to illustrate that when we decide to act there are clear directions which our actions could take. The list I offer is partial and incomplete; others could provide a fuller and richer set of possibilities.

[17]David Reisman and Christopher Jenks. *The Academic Revolution*, (Doubleday, 1968).

I. Vocation

If it is true that work is a central means by which one defines ones personality and orients oneself toward the world, and if it is also true that Christian faith must express itself in a concern for the poor and for peace made integral to the whole of one's life, then clearly Christian responsibility for the world is not adequately served by participation in the weekly meeting of one's parish social action committee or volunteer service in a social agency. Vocation, calling, is the word we have used to describe the belief that each of us is gifted with abilities and talents which we are called upon to offer in the service of Christ and his people. We know this today in the internal life of the church, where we are elaborating various forms of lay ministry to enable persons to place their gifts at the service of the specifically Christian community. Yet according to the teaching of the church, the laity's vocation is in the world, in marriage and family, neighborhood and community, work, politics and culture.

Thus we could argue, I think, that the most basic question we lay persons have to answer is "What shall we do"? "What shall I major in"? a student asks. "What courses shall I take?" I answer "Well, what do you want to do"? Some respond quickly: law, medicine, education, engineering, business; others seem never to get an answer straight. In light of the social teaching of the church we have several responsibilities in regard to such questions. We need to assist students to decide what they wish to do in a way that is intelligent and informed but is also self-consciously related to their faith, their values, the kinds of people they wish to become. Second, we need to provide opportunities early in the college career for students to examine a department, discipline or school in its concrete social location. What kind of knowledge is gained from this discipline and why is it available here? What is done, and can be done, with this kind of knowledge? What are the institutions through which careers are built on the basis of the knowledge thus obtained, and what purposes do those careers and institutions actually serve? What is the meaning of that discipline in light of religious faith, humane social values, and the actual conditions of modern life? Such questions need to be asked more than informally; they might be asked in general education courses but only if practitioners of each discipline are participants in those courses. Finally we need to offer

similar experiences at the end of the college career. What have I learned and what does it mean to me in light of my faith, my values, my goals and aspirations? What is the public role people with my kind of knowledge play? If one element of my understanding of my speciality is public service, how is that public service offered? Who controls access to the knowledge of which we are custodians? Is the knowledge and power I have acquired available to the poor or the powerful? How do I conduct myself within the careers now open to me? At what points must I refuse certain kinds of work? What support and assistance can I expect in attempting to make my knowledge, and the institutions through which I practice my skills, just and peacemaking and socially responsible?

In short, I suggest, the current quite natural concern of students with careers, the current concern with cooperation needed for industrial re-development, the cultural concern with the absence of significant social values and the current teaching of the church regarding the integral, constitutive, role of justice and peace in the Christian life, convey to make vocation a central symbol and theme for contemporary higher education and a useful and appropriate vehicle for building a more integrated, humanistic, and Christian education.

II. General Education

Throughout American education there is widespread concern about general education and an equally widespread despair before the power of departments within each university. In many places, this means that core courses or courses available for distribution requirements are defined by departments, taught by junior faculty, and regarded as "culture on the side." Most dramatic is the concern about the relationship between general education courses and majors in vocational or professional schools of engineering, business and education. Those of us who believe we need to integrate a love for people and a respect for human rights into the educational process necessarily must see the core curriculum as the major vehicle for doing so. I would suggest that to make this effective we need to recruit faculty in all departments willing to teach in the core who consciously view their discipline within a framework of social responsibility and humane values. Departments must be encouraged to define their programs and priorities in relation to the general goals of the institution. This will be possible only if the rhetoric of institutional identity is translated into concrete policy affecting recruitment, promotion, tenure, leaves of absence and financial compensation. In short, the strength of a school's commitments and the sincerity of its expressed ideals is tested by its approach to general education. Experimentation in revitalizing core courses have been widespread in recent years. It should be the focal point of our efforts to bring social concerns more fully into the educational experience of our students.

III. Christian Civics

Everyone, or almost everyone, understands that all the questions we have raised are in some sense political. Policy issues involve the government; research and training priorities are tremendously affected by public policy; governmental priorities and initiatives play a crucial role in defining what kinds of careers are available and which are not. There is a politics of the arts, sciences, humanities, engineering and business, as well as of higher education as a whole. On the large scale, we know that we are responsible for the decisions of our government on issues of war and peace, Central America, world trade, social justice, taxation and a thousand other questions. On the small scale, we know that our choices about allocating our time and talent affect the quality of local public life, the climate for business, the treatment of labor and minorities, and problems of crime, housing and education. While we all acknowledge political responsibility, we do little to teach it. Clearly we need training for citizenship and, like religion, that means not simply another course in the professional field of politics but an encounter with the political issues that are present in and can be examined through all disciplines. Public responsibility means not only learning how to participate in politics but learning also how to raise "the political standards of the body politic" in work, in cultural pursuits, in all those ways in which we interact with one another and shape a common life. In this society, where government is so important to all phases of life and where we profess to share responsibility for its actions, we can no more afford to leave political education to the politicians than to leave religious education to the clergy. We in the Catholic community, with a rich tradition of political theory, an exciting body of social and political thought emanating from every country in the world, and connections through our church with people involved in political struggles from Poland to the Philippines have particular responsibilities in this regard, and wonderful opportunities to make a significant contribution to American society, with its evident poverty of political conversation. Thus political education, education which recognizes existing political involvement and seeks to make our public life richer and more intelligent, is indispensable to our efforts to renew Catholic higher education.

IV. Faculty Development

The key to all this is of course the faculty. We must try to recruit and reward faculty who combine professional expertise with faith and social concern. If few are coming along from the graduate schools, we should try to identify promising undergraduates, assist them with graduate studies and offer them jobs when they are ready. With the faculty we already have, so many of whom are tenured, we should try to set before them the research agenda arising from the experience of the Church, we should encourage them to relate their teaching to the overall mission of the school, we should give a high priority and appropriate rewards to those who teach in the general education components of the curriculum, and we should explore new ways of assisting faculty to be theologically informed and intelligently aware of social

concerns, perhaps through summer seminars modelled on those presently available through the National Endowment for the Humanities. While no one would complain about the emphasis placed on research as an important component of overall academic quality, the fact is that a very large proportion of tenured faculty seldom or never publish scholarly papers within their discipline. To make such publication the sole criteria for promotions, sabbaticals and leaves of absence is self-defeating, leaving in its wake a core of defeated and embittered faculty. The variety of faculty requires a variety of modes of personal and professional growth as teachers, intellectuals and professionals within a discipline. In this area too we suffer from the continuing failure of Catholic colleges and universities to share resources and collaborate toward fulfilling their responsibilities to the church and to the larger community.

There is of course a deeper problem. John XXIII recognized the gap that exists between the institutions we have built and the Christian inspiration of the individuals who built them. He traced the roots to that inner tension between private and public life so many people experience, "an inconsistency in their minds between religious belief and their action in the temporal sphere." It is necessary, he said, "that their interior unity be re-established, and that in their temporal activity faith should be present as a beacon to give light and charity as a force to give life."[18] What is seldom recognized is that this inconsistency affects college professors as much as businessmen. Thus those concerned about faith and justice, peace and social responsibility, have a work of evangelization toward the rest of the university community, a work which must follow the teachings of Paul VI and begin with the human person, respect each person's freedom and rely upon persuasion rather than coercion. The problems we have been discussing are not just out there, in the world beyond the church or beyond the campus, they are in here, a part of the experience of all of us. We know how hard it is to achieve and maintain that "interior unity," as hard and perhaps even harder on the Catholic university campus than in General Motors or the Pentagon. It is not too much to say that here as well as out there we will only become the kinds of people we hope to be, we will be the kind of people we hope to educate, only if we care for each other enough in concrete human ways to overcome the fear, loneliness and insecurity which beset us all. In our parish or faith community we know how important it is to receive affirmation and support from the clergy and from our fellow Christians; we know that concrete experience of the love of God in our lives alone gives us the strength to believe that just maybe we might be able to live as we think we should. That reality is present for us here as well, and we will be able to create a learning community capable of fulfilling the challenge that faces us only to the extent we believe in and care for one another. Love matters.

[18] *Pacem in Terris*, paragraph 152.

V. Religious Studies

Finally, I simply point to the important role that must be played in all this by the theology or religious studies department. Today we place many expectations on these departments. They are to provide first rate academic theology, provide opportunities for the examination of basic religious issues (what is called fundamental theology), offer courses that are specifically Catholic and others that are ecumenical, even some that fall under the "history of religions" category. At one and the same time we expect them to maintain the public image of the school as Catholic and carry on continuing relationships with church constituencies beyond the school, and provide leadership in interdisciplinary dialogue and teaching, stimulating a creative interaction of theology with other disciplines and an exciting interaction of those disciplines with the Catholic mission and objectives of the school. To do all this, these departments need considerable support, not only from administrators, the religious community and benefactors, but from faculty in other departments. At the same time theologians need to understand that they must have the cooperation of faculty in other departments and schools and must actively seek out that collaboration. While this may require attention to the number of practicing Catholics on the faculty, that is a most narrow definition of what is needed, for Catholics today are as likely to split their religion and their professional life as anyone else. Rather there is a broader need to locate and assist men and women of vision and faith, alive to religious issues and engaged with the problems of our age. It is enough to say that effective education of the kind we are describing will be impossible without a strong, vigorous theology department, but such a department will not be able to bring it about alone; indeed it might well encourage the continued practice of relying on that department to do the entire job.

I would be less than honest if I told you that all is well and headed in the right direction in American Catholic higher education. In fact there is a prevailing tone of drift and accommodation, an absence of effective leadership and a waning enthusiasm about the distinctive role of Catholic institutions of higher learning. While most religious communities in this country acknowledge the importance of the justice and peace agenda, concrete programs to build these principles and goals into university life are few and measures to implement these large commitments seldom extend beyond tokenism. Historian Winthrop Hudson once pointed out that the gradual erosion of the religious identity of Protestant church related colleges and universities meant, for many of the main line denominations, a "relinquishment...of any sense of responsibility for the intellectual life" with serious consequences for the church.

> Far from constituting a creative and formative force in society, the churches were being successfully reduced to mere creatures of society....lacking the inner integrity of an independent and consistent understanding of the basic dilemmas of man in relationship to his fellows, the churches were no longer equipped, as they had been in an earlier day, to play an independent role

> in recasting the structure of society or, indeed, to assume any real and distinctive responsibility for the more immediate needs of the community.[19]

I believe we face a similar danger. In a religious culture which encourages an evangelical style of Christian expression, at a time when the culture at large contains few symbols or institutions which command respect and enlist energies, when the notion of the public interest and the common good fades into an abstraction, when the understanding of faith in terms of sacrament and of the church in terms of the body of Christ evaporates, it is not surprising that we are in danger of losing our Catholic colleges and universities. Not losing them in the sense of their abandonment of Catholicity, for that would deprive them of their most faithful and reliable constituency, but losing them as creative and constructive participants in the life of the church. When only theologians, canon lawyers, biblical scholars and a few humanists are organized under explicitly Catholic auspices, recognizing, if hesitantly, some responsibility for the life of the Church, it is not surprising that our ability to bring a Catholic perspective to bear on the problems of our society or open up Catholic possibilities within our culture depends on the efforts of isolated individuals, many enjoying little or no institutional support. If once we believed that we had the resources within our Catholic subculture to provide an alternative, self-contained answer to all the problems posed by modern society, we are in danger now of surrendering any responsibility as Catholics for the general culture and the overall well being of our nation and of the world community of which we are a part.

All of us affirm the importance of social concerns, but in our heart we know concern is not enough. We have to make a difference. We will not make a difference unless we care, but caring alone won't do it. In *Pacem in Terris* John XXIII told us of our duty to construct a social order where human rights and world peace were possible, and he made us believe we could do it. In the last generation we have surely learned that we have to do more than be concerned about peace and care about people, we have to join in the project of reconstructing the world. If far reaching cultural, social and political change is as necessary as so many thoughtful people say it is, and if we believe in the promises and Providence of God, then we ought to be figuring out how to do it and training each other for the work. Of course it seems foolish, and of course it will force us to put aside some long cherished goals, but we do have incredible resources of people, connections and institutions, talent and goodness. It is in fact the task for which our history has prepared us, and for which we have been gifted with our faith, our church, and our friends.

Adopting the perspective of posterity, let us hope that people will not someday mourn the fact that in the late twentieth century, when the human community stood at the crossroads between a fuller and richer life and the incineration of civilization and the end of history, Catholic higher education went down with its flag flying. Let us hope rather that men and women will say of each of us what the Lord said of His people through the prophet Isaiah:

> If you remove from your midst oppression false accusation and malicious speech
> If you bestow your bread on the hungry and satisfy the afflicted:
> Then light shall rise for you in darkness and the gloom shall become for you like midday:
> Then the Lord will guide you always and give you plenty even on parched land
> He will renew your strength and you shall be like a watered garden, like a spring whose water never fails.
> The ancient ruins shall be rebuilt for your sake and the foundations from ages past you shall raise up:
> "Repairer of the breach" they shall call you
> "Restorer of ruined homesteads." (Isaiah 58)

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[19]Winthrop Hudson, *The Great Tradition of the American Churches* (Harper, 1953), pp. 219-220.

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